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Dr. G.P. BHATT

VOLUME 40

ANCIENT INDIAN TRADITION AND MYTHOLOGY SERIES

[PURĀṆAS IN TRANSLATION]

VOLUMES

VOLUMES UNDER PREPARATION

BHAVIṢYA
BRAHMAVAIVARTA
DEVĪBHĀGAVATA
KĀLIKĀ
MĀRKAṆḌEYA
MATSYA
PADMA, PARTS III-X
SKANDA
VĀMANA
VIṢṆU
VIṢṆUDHARMOTTARA

THE

PADMA-PURĀṆA

PART II

TRANSLATED AND ANNOTATED BY

Dr. N.A. DESHPANDE

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of Ancient Indian Tradition and Mythology in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English Translation is a step towards that goal.

PREFACE

Here is Part II of the *Padma-Purāṇa* in English translation, being the 40th volume in the series of *Ancient Indian Tradition and Mythology* (AITM). It comprises the remaining 49 chapters, viz., chaps. 34-82, of the first *Sṛṣṭikhaṇḍa* or the *Section on Creation*, which is now complete.

The reader would like to have some idea of the contents of this part at the outset. As usual this part also contains a number of well known narratives such as those of Rāma, Śiva-Pārvatī, Nṛsiṁha, Garuḍa, Gaṇeśa, the rape of Ahalyā, Viṣṇu's incarnation in the form of Varāha, the descent of Gaṅgā etc. The birth stories of Kapila, Vajrāṅga, Pārvatī, Kārtikeya and a number of demons such as Madhu and Kaiṭabha are also found in this part. The long-drawn war between gods and demons is described graphically in detail in several chapters, some prominent generals of the latter mentioned by name being Kālanemi, Tāraka, Namuci, Muci, Kālakeya, Kāleya, Tāreya, Devāntaka, Durdharṣa, Durmukha, Madhu and Vṛtra. Finally gods come out victorious with the slaying of Hiraṇyākṣa by Viṣṇu.

Several stories occurring in this part are related for the inculcation of religious and pious deeds as well as moral virtues, e.g., celibacy, chastity, truthfulness, making various kinds of gifts, adoration of parents, devotion to the performance of duties pertaining to one's caste (*varṇa*) and stage (*āśrama*), of *Śrāddha* etc. In this connection mention may be made of the stories of kings Śveta, Akṣaya and Daṇḍa, of Mūka, Tulādhāra, Adroha, Pativratā, Vaiṣṇava, Sevyā, Māṇḍavya etc.

The reader will also find here a number of hymns to gods Brahmā, Viṣṇu, Śiva, Gaṇapati, the Sun, the Moon etc. composed for the benefit of the devotees. Rites are described for the appeasement of evil Planets. Great merit has been attached to benevolent deeds such as digging wells and tanks, planting trees, constructing bridges, providing drinking water to pilgrims and travellers etc. Some chapters are devoted to the praise of

Rudrākṣa, Tulasī and Dhātrī (Āmalaka). An interesting and noteworthy feature of this part is the mention of sinful tribes such as Nagnakas, Avācakas, Kuvadas, Kharpas, Dāruṇas—probably some heretical religious sects of India—and, more importantly, of foreigners such as hairless and beardless Yavanas, cow-eating Turuṣkas (Turks?) and Mlecchas, obviously referring to the historical event of foreigners' invasion of India especially by the Muslims. This event gave rise to the glorification and worship of cows which came to be considered as sacred as Agni and Brāhmaṇas, all the three together with the Vedas spoken of as born from Brahmā's mouth.

Acknowledgements

It is our pleasant duty to put on record our sincere thanks to Dr. R.N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work more useful than it would otherwise have been. To Dr. N.A. Deshpande we are grateful for giving this nice translation. We are also thankful to all those who have been helpful in our project.

—Editor

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ABBREVIATIONS

Common and self-evident abbreviations such as Ch(s)—Chapter(s), p—page, pp—pages, V—Verse, VV—Verses, Ftn—footnote, Hist. Ind. Philo.—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973
AIHT	*Ancient Indian Historical Tradition*, F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi
AITM	*Ancient Indian Tradition and Mythology* Series, MLBD, Delhi
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957
Arch.S.Rep.	Archaeological Survey Report
AV	*Atharva Veda*, Svādhyāya Mandal, Aundh
Bd. P.	*Brahmāṇḍa Purāṇa*, MLBD, Delhi 1973
BG	*Bhagavadgītā*
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad
Br.	*Brāhmaṇa* (preceded by name such as Śatapatha)
BS. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai
BV. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57
CC	*Caturvarga Cintāmaṇi* by Hemādri
CVS	*Caraṇa Vyūha Sūtra* by Śaunaka, Com. by Mahidāsa
DB	*Devī Bhāgavata*, GM, 1960-61
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*, N. L. De, Oriental Reprint, Delhi, 1971
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama)
ERE	*Encyclopaedia of Religion and Ethics* by Hastings
GP	*Garuḍa Purāṇa*, ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964

GS	*Gṛhya Sūtra* (preceded by the name of the author such as Āpastamba)
HD	*History of Dharma Śāstra*, P. V. Kane, G. O. S.
IA	*The Indian Antiquary*
IHQ	*The Indian Historical Quarterly*
JP	*Purāṇa* (Journal of the Kashiraj Trust), Varanasi
KA	*Kauṭilya Arthaśāstra*
KP	*Kūrma Purāṇa*, Veṅkaṭeśvara Press Edn., Bombay; also Kashiraj Trust Edn., Varanasi, 1971
LP	*Liṅga Purāṇa*, GM, 1960; also MLBD, Delhi, 1981
Manu.	*Manusmṛti*
Mbh.	*Mahābhārata*, Gītā Press, Gorakhpur, VS 2014
MkP	*Mārkaṇḍeya Purāṇa*
MN	*Mahābhārata Nāmānukramaṇi*, Gītā Press, Gorakhpur, VS 2016
MtP	*Matsya Purāṇa*, GM, 1954
MW	Monier Williams' *Sanskrit-English Dictionary*, MLBD, Delhi, 1976
NP	*Nāradiya* or *Nārada Purāṇa*, Veṅkaṭeśvara Press, Bombay
PCK	*Bhāratavarṣiya Prācina Caritrakośa*, Siddheshwar Shastri, Poona, 1968
Pd.P.	*Padma Purāṇa*, GM, 1957-59
PE	*Purāṇic Encyclopaedia*, V. Mani, English version, MLBD, Delhi. 1975
PR or PRHRC	*Puranic Records on Hindu Rites and Customs*, R. C. Hazra, Calcutta, 1948
ṚV	*Ṛg-Veda*, Svādhyāya Mandal, Aundh
Śat.Br.	*Śatapatha Brāhmaṇa*
SC or SMC	*Smṛti Candrikā* by Devanna Bhaṭṭa
SEP	*Studies in Epics and Purāṇas*, A.D. Pusalkar, Bharatiya Vidya Bhavan (BVB), Bombay

CHAPTER THIRTYFOUR

The Gift of Brahmāṇḍa

Bhīṣma said:

1. Please tell me when revered Brahmā, the creator of the worlds, commenced to perform a sacrifice with the requisites.

2. Who were the priests that he employed at the sacrifice? What sacrificial fees did the great-souled one pay them?

3. (Please) tell me as it happened, as it took place; there is a great curiosity in me to know about the sacrifice of (i.e. performed by) Brahmā.

Pulastya said:

4. I have already told you that he having created the (ten) lords of created beings said to Svāyambhuva Manu, "Fashion the creation".

5. He himself, having gone to Puṣkara, and having collected the minute details about the sacrifice, and having brought the materials, lived in the fire-chamber.

6. (At the sacrifice) Gandharvas continually sang (songs) and the hosts of celestial nymphs danced. (There were) the four performing priests, viz. Brahmā, Udgātṛ, Hotṛ and Adhvaryu.

7. He himself also appointed three attendants to each of them. (The first group consisted of) Brahmā, Brahmaṇācchaṁsī, Potṛ and Agnīdhra[1].

8. This group of four was metaphysics, all lores and Vedic lore (combined). The second group consisted of Udgātṛ, Pratyudgātṛ, Pratihartṛ and Subrahmaṇya.

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1. Brahmā—One of the four priests employed at a Soma-sacrifice.

Brahmaṇācchaṁsi—A brāhmaṇa in the second stage (between brāhmaṇa-mātra i.e. a brāhmaṇa only by birth and śrotriya).

Potṛ—One of the sixteen officiating priests at a sacrifice; assistant of the priest called Brahman.

Agnīdhra—The priest who kindles fire.

9-10. This second group of four belonged to (i.e. was led by) Udgātṛ[1]. The third group consisted of Hotṛ[2], Maitrāvaruṇa, Acchāvāka and Grāva. The fourth group consisted of: Adhvaryu, Pratiṣṭhātṛ, Neṣṭṛ and Unnetṛ.[3]

11. O you son of Śantanu, this is said to be the fourth group. Those who have pondered over the Vedas have recommended these sixteen priests.

12. The self-born one has created three hundred and sixty sacrifices. They (the authorities) say that these brāhmaṇas are always (employed) at these sacrifices.

13. Some also desire (i.e. recommend) a superintending priest, a group of three sāmans and the Adhvaryu also. He made Nārada the Brahmā-priest; he appointed Gautama as the Brahmaṇācchaṁsī-priest;

14. He (appointed) Devagarbha as the Potṛ-priest and Devala as the Agnīdhra-priest. Aṅgiras was the Udgātṛ-priest and Pulaha the Pratyudgātṛ-priest.

15. Nārāyaṇa was the Pratihartṛ-priest and Atri was said to be the Subrahmaṇya-priest. In that sacrifice Bhṛgu was the Hotṛ-priest, Vasiṣṭha the Maitrāvaruṇa-priest.

16. Kratu was the Acchāvāka-priest and Cyavana was the Grāva-priest. Pulastya (i.e. I) was the Adhvaryu-priest and Śibi was the Pratiṣṭhātṛ-priest.

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1. Udgātṛ—One of the four chief priests at a sacrifice; he chants the hymns of the Sāmaveda. Pratyudgātā, Pratihartā and Subrahmaṇya are his three assistants.

2. Hotṛ—A sacrificial priest, especially one who recites the prayers of the Ṛgveda at a sacrifice.

Maitrāvaruṇa—One of the sixteen officiating priests at a sacrifice.

Acchāvāka—The invoker or inviter; a priest who is employed at Soma-sacrifices and is a co-ordinator of Hotṛ.

Grāvastut—One of the sixteen priests called after the hymn (Ṛgveda X.94) addressed to the Soma stones.

3. Adhvaryu: One of the priests at a sacrifice. His duties are: to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it. While engaged in these duties he repeated hymns from the Yajurveda.

Pratiṣṭhātṛ—Adhvaryu's assistant.

Neṣṭṛ—One of the chief officiating priests at a Soma-sacrifice; he leads forward the wife of the sacrificer and prepares Surā.

Unnetṛ—The priest who pours Soma into the receptacles.

17. There (i.e. at the sacrifice) Bṛhaspati was the Neṣṭṛ-priest and Śāṁśapāyana was the Unnetṛ-priest. Dharma was the Sadasya-priest; he was assisted by his sons and grandsons.

18-20. Others that were appointed as Sāma-singers and Adhvaryus were Bharadvāja, Śamīka, Purukutsa, Yugandhara, Enaka, Tīrṇaka, Keśa and Kutapa, also Garga and Vedaśiras. Similarly Kaṇva and others, and also Mārkaṇḍa and Gaṇḍi were present there with their sons, grandsons, disciples and relatives. They carefully worked there day and night.

21. (Thus) when one Manu-period passed (i.e. at the end of one full Manu-period) the ablution at the (completion of the) sacrifice took place. As the fee the (region of the) eastern direction was given to Brahmā and (the region of) the southern direction was given to Hotṛ.

22. The (region of) the west was given to Adhvaryu, and (the region of) the north to Udgātṛ. Brahmā gave all the worlds as the (sacrificial) fee to them.

23. For the successful accomplishment of the sacrifice a hundred cows should be given to a wise man. Eight (cows) should be given to the performing priests or more than forty also (may be given).

24. Gift of twentyfour cows is recommended for those of the second rank. Also sixteen auspicious cows should be given to the priests of the third rank.

25. Similarly other twelve cows etc. should be caused to be given to Agnīdhras etc. The same number of villages, maids and small cattle (should be given).

26. At the bathing at the completion of a sacrifice a feast to one thousand (brāhmaṇas) should be given. The self-born has said that the sacrificer should give all his wealth (to brāhmaṇas).

27. Gift according to the desire of the sacrificer is recommended to the Adhvaryus and the superintending priests. Brahmā called Viṣṇu and said to him gladly:

28. "O you of good vow, having propitiated Sāvitrī, bring her here. That (goddess) of an auspicious face, will not be angry on seeing you (i.e. when she will see you).

29. You, using pleasing, courteous and especially logical speech, always speak sweetly. Your tongue oozes nectar.

30. No one who would not do what you tell is (to be) seen in the world. Going with Gandharvas, bring my beloved (here).

31. The good lady, propitiated by you, will certainly come. You should not delay. O Mādhava, go quickly. Do not tarry.

32. Auspicious Lakṣmī should go before you to Sāvitrī's residence. Follow her path, and pacify my beloved.

33. O goddess (Lakṣmī), Sāvitrī does not desire to do anything all alone, which is not liked by you. O beautiful lady, she always behaves (by) seeing your face (i.e. as you desire).

34. Such and many other sweet words should be spoken to the goddess, so that she would be soon pleased."

35. When Viṣṇu was addressed like this by Brahmā, the creator of the worlds, he quickly went to that place where Sāvitrī remained.

36. (When she saw) even from a distance Viṣṇu coming with his wife, she quickly got up, and was saluted by Viṣṇu.

37. "My salutation to you, O chief goddess; my salutation to you, O wife of Brahmā, for every person gets absolved of sin (only) after he salutes you.

38. You are loyal to your husband; you are illustrious. You are in the heart of Brahmā. Thinking of you day and night, he desires your favour.

39. You (may) even ask this your dear good friend Lakṣmī, the daughter of Bhṛgu. O you of beautiful eyes, if (you feel), trust these words."

40-42. Speaking thus, Śauri (i.e. Viṣṇu) then touched with both his hands the two feet of Sāvitrī saying: "Pardon me, O goddess, salutation to you, O you venerable to the world and the mother of the world." Withdrawing her feet, the goddess holding with her hand the hands of Viṣṇu, said to him: "O Acyuta, I have forgiven everything. O son, this Lakṣmī will always live in your heart.

43. She will never have attachment for anyone else but you. This one, born of Bhṛgu's wife, is your good-vowed wife.

44. By the effort of gods and demons she was again born of the ocean. She would incarnate where you, the revered one, would (take birth).

45. In godhead (i.e. when she is born as a goddess), she has a divine body, and (when born) as a human being she has a human form. With you as her companion, she has been practising the vow of matrimonial relation for a long time.

46. O lord, tell me what I have to do in this matter."

Viṣṇu said:

The end of the sacrifice has come. I have been sent to your vicinity (i.e. to you, by Brahmā).

47. (He told me:) "Bring Sāvitrī quickly; she would bathe with me." (Therefore) O goddess, come on quickly. Go there happily.

48. Going there, see your husband followed by all gods.

Lakṣmī said:

O noble lady, get up quickly, go where the grandsire is.

49. I shall not go without you. I have touched (i.e. I am touching) your feet.

Getting up, the generous one held her hand in (i.e. with) her right hand.

50. The grandsire (i.e.) god (Brahmā) seeing that Sāvitrī was getting late, said these words to Mahādeva, who was near him:

51. "O you destroyer of the demons, go with this Pārvatī. Let Gaurī go before you, and O Śaṅkara, you go after her.

52-53. Having advised her, bring her (here). Act in such a way that she comes quickly." That couple viz. Pārvatī and Śiva, thus addressed and instructed (by Brahmā), went and spoke to Brahmā's beloved (i.e. Sāvitrī): "O you loyal wife, you have to do a lot of work there.

54. O you of a charming face, ask this beautiful Pārvatī, the daughter of the (Himālaya) Mountain or this Lakṣmī of broad eyes or this Indrāṇī.

55. Or, O goddess, ask them whom you trust. Salutation to you." She gave a blessing to the trident-holder, the god of gods:

56. "O Śaṅkara, O you handsome one in the three worlds, Gaurī will remain on (i.e. occupy) half of your body. O god, you will look graceful on account of her.

57-58. O killer of enemies, the entire world is enjoying happiness due to you." Gaurī held the left hand, and Lakṣmī the right hand of Sāvitrī, the beloved of Brahmā, who was speaking thus. Saluting that goddess, Śaṅkara said these words:

59. "Come on, come, O illustrious one, go to that place, O you beautiful lady, where your husband is (waiting). For women husband is the highest resort.

60. Due to (this) great persistence (of us) please show regard (for us), and go. O goddess, this Lakṣmī and this Pārvatī are standing before you.

61. By (honouring) the words of these two and of us two (i.e. of Viṣṇu and Śiva), O you of a charming face (please come). O you beloved of Brahmā, the sacrifice is not being performed to insult you.

62. Requested by us, O goddess, please go there gladly."

Gaurī spoke:

O goddess, you yourself always say that I am dear to you.

63. Lakṣmī also has held your right hand; I too have held (your left hand). O you illustrious one, come to that place where your husband is (waiting).

64-65. Then keeping her between themselves the two (i.e. Lakṣmī and Pārvatī) took her. Viṣṇu, Rudra and other gods like Śakra led them, and also Gandharvas, celestial nymphs and the three worlds with the mobile and the immobile. That goddess Sāvitrī, Brahmā's beloved, came there (i.e. to the place of the sacrifice).

66. Seeing Sāvitrī, of a beautiful face, the grandsire of all the worlds with Gāyatrī, said these words to her:

67. "This goddess (Gāyatrī) is (your) servant; and I am obedient to you. O you beautiful lady, order what I should do for you."

68. When that goddess was thus addressed by the self-born god Brahmā himself, she, with her face hung down through bashfulness, did not say anything.

69. Directed by Brahmā, goddess Gāyatrī fell at (her) feet. (She said:) "O goddess, I have offended you; (please) pardon me; my salutation to you."

70. Having firmly and respectfully embraced her at the throat, she consoled Gāyatrī (thus) pressed (i.e. embraced by her) : "This my husband is honourable.

71. You should obey his words (i.e. command). A husband is the master of the life of women. Formerly, at the time of creation revered Brahmā has said:

72. 'For women no separate sacrifice or vow or fast (is enjoined). A woman should do, without censure, whatever her husband tells her.

73. She, who censures or scandalizes her husband or sister or wails, goes to hell.

74. That woman, who observes the vow (involving a) fast even while her husband is alive cuts off her husband's life, and desires (i.e. goes to) hell after death.'

75. O you good lady, realising this, you should not do anything not liked by your husband. You should never resort to right side of his body.

76. (For) in all deeds (i.e. rites he has performed) I have resorted to his right side. O you good lady, you should come (and resort) to his left side, and Nārada and Puṣkara will be by his side.

77. There are other places for Brahmā (i.e. Brahmā resides at other places) and (there are) his temples also. I, looking beautiful, (shall) obtain them, till the creation is fashioned.

78. There is no doubt that you and I should stay by the side of Brahmā at Puṣkara. You should resort to his left side.

79. With (i.e. following) this advice stay happily with me."

Gāyatrī said:

Following your advice, I shall do so.

80. I shall obey your order only. You are my friend (and are) like my life (to me). O goddess, I am younger to you; please always protect me.

81. Then Brahmā, the god of gods, after having bathed at Puṣkara with Viṣṇu, granted boons to all gods.

82. He made Indra the lord of gods; the Sun the lord of luminaries; similarly (he made) the Moon the lord of the stars; and Varuṇa the lord of liquids.

83. (He made) Dakṣa the lord of Prajāpatis, and (made) the Ocean the lord of rivers. (He made) Kubera the lord of wealth and demons.

84. (He made) the trident-holder (i.e. Śiva) the lord of all beings and attendants. (He made) Manu the lord of human beings and Garuḍa the lord of birds.

85-86. (He made) Vasiṣṭha the lord of sages and the Sun the lord of planets. Granting all these (positions), the grandsire, the lord of lords, respectfully said to Viṣṇu and Śaṅkara: "At all sacred places on the earth, you will be most adored.

87a. No sacred place will have religious merit in your absence.

87b-88a. That sacred place where the Phallus or image is seen is auspicious, and gives all the fruit.

88b-89a. Where can there be a fear of disease to those men, who worship you with me being prominent, with gifts?

89b-90a. Listen to the fruit that will be obtained in those countries where your festivals like your worship etc., and also rites in your honour will take place.

90b-91. There will be no mental pains, no bodily pains, no calamities, no fear of hunger, no separation from one's dear ones, and no contact with those that are not desired (i.e. liked); there will be no eye-disease, no pain of veins, no pain due to (excess of) bilious humour, no fistula.

92-94a. There will be no fear of employment of magical spells for malevolent purpose, no cholera. There will be prosperity though not longed for; there will be proper and excellent thoughts. There will be absence of disease everywhere, and the wealth in the form of beings will be long-lived. There will be no untimely death and the cows will not yield small (quantities of) milk. The trees will not have fruits out of season, and there will not be the slightest fear of portents."

94b. Hearing this, Viṣṇu, then engaged himself in praising (i.e. began to praise) Brahmā.

Viṣṇu said:

95-96. My salutation to Ananta (i.e. the endless one), to Viśuddhacetas (i.e. of a pure heart), to Svarūparūpa (i.e. of a lovely form), to Sahasrabāhu (i.e. having a thousand arms), to

Viśuddhakarman (i.e. of pure deeds), to Samastaviśvārtihara (i.e. he who removes all the sufferings of the entire universe), to Śambhu, to Samastasūryānilatigmatejasa (i.e. having scorching lustre of all the suns and fires); my salutation to Vidyāvitata (i.e. spread out with knowledge), to Cakrin (i.e. having a disc); I ever salute Samastadhīsthānakṛt (who abides in every mind).

97. I always salute you, O Anādideva (i.e. beginningless god), O Acyutaśekharaprabhu (i.e. he, who, being the lord, is at the top of all gods like Viṣṇu), O Bhāvyudbhava-bhūtapati (i.e. the lord of the future, present and past objects), O Maheśvara (i.e. great lord). I always salute you, O Mahatpati (i.e. mighty lord), O Sarvapati (i.e. lord of all), O Jagatpati (i.e. the lord of the worlds), O Bhuvanapati (i.e. lord of the world).

98-99. O Yajñeśa (i.e. lord of the sacrifices), O Nārāyaṇa, O Viṣṇu (i.e. victorious), O Śaṅkara, O Kṣitīśa (i.e. lord of the earth), O Viśveśvara (i.e. lord of everything), O Viśvalocana (i.e. seeing everything), O Śaśāṅkasūryācyuta-vīraviśvamūrti (i.e. from whom all forms like the moon, the sun, Viṣṇu, the heroes proceeded), O Amṛtāmūrta (i.e. of an immortal form), O Avyaya (i.e. the immutable one), O Jvalahutāśārciniruddhamaṇḍala-pradeśa (i.e. who has confined the global region to the flames of blazing fire), O Nārāyaṇa, O Viśvatomukha (i.e. having faces on all sides), O Samastadevārtihara (i.e. remover of the afflictions of all gods), O Amṛta (i.e. the immortal one), O Avyaya (i.e. the immutable one), O lord, protect me who am seeking your refuge.

100. O supreme lord, I see many faces of you; my salutation to you who are the ancient asylum of sacrifice; my salutation to Brahmā, the lord and the origin of the worlds; my salutation to you, the great grandsire.

101. Why are you, the lord of great gods, at times served by many beings purified by all that knowledge after having wandered in the cycle of the mundane existence? I salute you.

102. One who knows you to be superior to Prakṛti, is the greatest among those who know (everything). You deserve to be known very much among the virtuous ones. Your form is extensive and (at the same time) subtle.

103. How is it that you have a good speed and you do good deeds, even though you have no organs like (that of) speech, hands and feet? How are you, who, in spite of your senses being placed in the mundane existence, are the best god, to be known?

104. Incorporeal things are not had (i.e. known) from corporeal objects; but your highest form is known as having four faces by the sacrificers having pure thought like gods, and cutting off the (bonds of the) mundane existence.

105. Since, O you who take wonderful forms, even the gods and others do not know your form, O mighty one, a man should propitiate the old and the foremost god seated on the lotus-seat during the lord's incaration.

106. Even a man with a pure heart does not know the truth about you and the origin of (you) the creator of the universe. How then can I know you the ancient (god), the first (one) and pure with penance?

107. The lotus-seated one is known as the father (i.e. the creator); that this (i.e. he) is conceived to be so is again and again known from the Purāṇa. O lord, a man having no penance to his credit does (i.e. can) not know you, the mighty one.

108. O god, those fools, without (i.e. not knowing) the Vedas, divide their thoughts (i.e. apply their mind) and desire to make known you who (in fact) should be made known by excellent (gods) like us.

109. Even though they are generous-hearted, they have no knowledge and after many existences having discriminating mind due to the (study of) Vedas and intent upon Brahmā, a man does not get the birth of a man or of the lord of gods or Gandharvas; he would be Śiva (i.e. get final beatitude).

110. You, being very subtle, are not of the form of Viṣṇu; you are gross (also); you are the master of realisation. O god, though gross, you are subtle. You are easy to be obtained. Those who do deeds outside you (i.e. prohibited by you) fall into hell.

111. A man with his original nature expanded is released by the original elements like the moon, the sun, the fire, the wind and the earth possessing their respective forms, when you, the wonderful one, remain in your original form.

112. O endless one, accept this praise of me, (who am) especially your devotee, who am endowed with concentration, who have a pure heart and who mentally follow your true state.

113. O revered one, my salutation to you, who always live in my heart. O ancient lord, I always salute you. Thus, O you knowing every condition, I have expressly praised you.

114. We (entertain) fear due to our moving in the cycle of worldly existence. Please protect us.

Brahmā said:

115. O Keśava, you are omniscient, there is no doubt. You are a heap of intellect (i.e. you are very intelligent). You will always be the first to be adored by gods.

116. After Nārāyaṇa (i.e. Viṣṇu), Rudra, bending down, praised with devotion, Viriñci (i.e. Brahmā) born from the lotus:

117. "(My) salutation to you, O Kamalapatrākṣa (i.e. having eyes like lotus-leaves); (my) salutation to you, O Padmajanman (i.e. born from a lotus); (my) salutation to you, O Surāsuraguru (i.e. best among gods and demons), O Kārin (i.e. creator), O Paramātman (i.e. highest soul).

118. O Sarvadeveśa (i.e. lord of all gods), (my) salutation to you; O Mohanāśana (destroyer of delusion), (my) salutation (to you) who remain in Viṣṇu's navel (and) who are born in a lotus-seat.

119. (My) salutation to you, O Vidrumaraktāṅga (i.e. whose body resembles coral), who look handsome with (tender) hands like foliage. I have sought your refuge; protect me from moving (in this cycle) of worldly existence.

120-121. O you grandsire, formerly having seen a full-blown lotus, resembling the shape of a dark cloud, and of red colour, and with leaves and filaments, and having many leaves, and spotless and not known before, you sat in it and brought forth this creation.

122. Leaving (i.e. without) you there is no protection from any other (source); my salutation to you, O adorable to the world. I am scorched by the curse of Sāvitrī. My genital organ has fallen on the ground.

123. Appease me now. Protect me along with my life. May Brahmā protect my feet. May Kamalāsana protect my shanks.

124. May Viriñci protect my waist. May Sṛṣṭikṛt (i.e. the creator) protect my organ of generation. May Padmanibha (i.e. one resembling a lotus) protect my navel. May Caturānana (i.e. one with four faces) protect my belly.

125. May Viśvasṛk (i.e. the creator of the universe) protect my chest. May Padmaja (i.e. born from the lotus) protect my heart. My Sāvitrīpati (i.e. the husband of Sāvitrī) protect my throat. May Hṛṣīkeśa protect my mouth.

126-127a. May Padmavarṇa (i.e. whose complexion is like a lotus) protect my eyes. May Paramātmā (i.e. the highest soul) protect my head." Thus having assigned the different parts of the body to deity, viz. Brahmā (while uttering) the epithets of the lord, Śaṅkara, who brings about the well-being, said: "Salutation to you, O Brahmā, O revered one", and ceased.

127b-128a. Then Brahmā, who was pleased, said these words to Śiva: "Which desire of you should I fulfil today? Ask me for whatever you desire."

Rudra said:

128b-130. O lord, if you are pleased with me, and if you (will) grant me boons, then tell me one thing, O lord: In which place do you reside? In which places do the brāhmaṇas always see (i.e. find) you? By which name does that place shine on the surface of the earth? O lord of all, tell that to me who am devoted to you.

Brahmā said:

131. I reside as (i.e. I am called) Suraśreṣṭha (i.e. best of gods) at Puṣkara. (I am called) Caturmukha (i.e. having four faces). (I am called) Devagarbha (i.e. containing all gods) at Kānyakubja. (I am called) Pitāmaha (i.e. grandsire) at Bhṛgukakṣa.

132. (I am called) Sṛṣṭikartā (i.e. the creator) at Kāverī. (I am called) Bṛhaspati at Nandipurī. (I am called) Padmajanma (i.e. born from the lotus) at Prabhāsa. (I am called) Surapriya (i.e. dear to gods) at Vānarī.

133. (I am called) Ṛgvedī at Dvāravatī. (I am called) Bhuvanādhipa (i.e. the lord of the worlds) at Vaidiśa. (I am called) Puṇḍarīkākṣa (i.e. having lotus-like eyes) at Pauṇḍraka. (I am called) Piṅgākṣa (i.e. having tawny eyes) at Hastināpura.

134. I am called Vijaya at Jayantī. (I am called) Jayanta at Puṣkarāvata. I am Padmahasta (i.e. having lotus-hands) at Ugra. (I am) Tamonuda (i.e. remover of darkness) at Tamonandī.

135. (I am called) Jayānandin at Ahichanna. (I am called) Janapriya (i.e. dear to people) at the city of Kāñcī. (I am called) Brahmā at Pāṭalīputra. I am called Muni at Ṛṣikuṇḍa.

136. (I am called) Mukunda at Mahitāra. (I am called) Śubhākāra (i.e. of an auspicious form) at Kāmarūpa. (I am called) Śivapriya at Vārāṇasī.

137. Similarly (I am called) Viṣṇu at Mallikākṣa; and Bhārgava at Mahendra. I am called Sthavirākāra (i.e. of an ancient form) at Gonarda. (I am called) Pitāmaha (i.e. grandsire) at Ujjayinī.

138. (I am called) Mahābodhi at Kauśāmbī. (I am called) Rāghava at Ayodhyā. (I am called) Munīndra (i.e. the best sage) at Citrakūṭa. (I am called) Varāha on the Vindhya mountain.

139. (I am called) Parameṣṭhin at Gaṅgādvāra. (I am called) Śaṅkara on the Himālaya (mountain). (I am called) Srucāhasta (i.e. having a wooden ladle in his hand) at Devikā, and Sruvahasta (i.e. having a sacrificial ladle in his hand) at Caturvaṭa.

140. (I am called) Padmapāṇi (i.e. having a lotus in his hand) at Vṛndāvana; and (I am called) Kuśahasta (having the darbha grass in his band) at Naimiṣa. (I am called) Gopīndra (i.e. lord of the cowherdesses) at Goplakṣa; and (I am called) Sacandra (having the moon) at the bank of Yamunā.

141. (I am called) Padmatanu at (the bank of) the Bhāgīrathī. (I am called) Jalānanda at Jalandhara. (I am called) Madrākṣa in Koṅkaṇa. (I am called) Kanakapriya (i.e. to whom gold is dear) at Kāmpilya.

142. (I am called) Annadātā (i.e. giver of food) at Veṅkaṭa

and Śambhu at Kratusthala. I am Pulastya in Laṅkā and Haṁsavāhana (i.e. having swans as his carriers) in Kāśmīra.

143. I am (called) Vasiṣṭha at Arbuda. I am (called) Nārada at Utpalāvata. I am (called) Śrutidātā (i.e. the giver of scriptures) at Melaka. I am (called) Yādasāmpati (i.e. the lord of the aquatic animals) at Prapāta.

144. I am Sāmaveda at a sacrifice. I am (called) Madhurapriya at Madhura. I am Yajñabhoktṛ (i.e. enjoyer of sacrifices) at Aṁkoṭa. (I am called) Surapriya (i.e. dear to the gods) at Brahmavāda.

145. (I am called) Nārāyaṇa in Gomanta and Dvijapriya (i.e. dear to brāhmaṇas) at Māyāpurī. (I am called) Durādharṣa (i.e. unassailable) at Ṛṣiveda and Suramardana at Devā.

146. (I am called) Mahārūpa at Vijayā, and Svarūpa at Rāṣṭravardhana. (I am called) Rasapriya at Śākambharī.

147. I am called Gopāla at Piṇḍāraka. I am called Aṅgavardhana at Śaṁkhoddhāra. (I am called) Prajādhyakṣa (i.e. lord of the beings) at Kadambaka. (I am called) Devādhyakṣa (i.e. lord of gods) at Samasthala.

148. (I am called) Gaṅgādhara at Bhadrapīṭha. (I am called) Jalaśāpī at Arbuda. I am Tripurādhīśa (i.e. lord of the three cities) at Tryambaka and Trilocana (i.e. having three eyes) at Śrīparvata.

149. (I am called) Mahādeva at Padmapura and Vaidhasa at Kāpāla. (I am called) Śauri at Śṛṅgiverapura, and Cakrapāṇika at Naimiṣa.

150. (I am called) Virūpākṣa (i.e. of deformed eyes) at Daṇḍapurī, and Gautama at Dhūtapātaka. (I am called) Haṁsanātha at Mālyavān, and Dvijendra at Valika.

151. (I am called) Devanātha at Indrapurī, and Purandara at Dyūtapā. (I am called) Haṁsavāha at Lambā, and Garuḍapriya (i.e. dear to Garuḍa) at Caṇḍā.

152. (I am called) Mahāyajña at Mahodaya; and Padmavarṇa at Siddhismara. (I am called) Padmabodhana at Vibhā.

153. (I am called) Liṅga in Devadāruvana. (I am called) Vināyaka at Mahāpatti. (I am called) Tryambaka at Mātṛkāsthāna. (I am called) Kulādhipa at Alakā.

154. (I am called) Gonarda at Trikūṭa; and similarly

Vāsuki in Pātāla. (I am called) Padmādhyakṣa at Kedāra, and Suratapriya (i.e. playful) at Kūṣmāṇḍa.

155. (I am called) Śubhāṅga at Kuṇḍavāpi and Takṣaka at Sāraṇī. (I am called) Pāpahā at Akṣoṭa and Sudarśana at Ambikā.

156. (I am called) Mahāvīra at Varadā and Durganāśana (i.e. destroyer of difficulties) at Kāntāra. (I am called) Ananta at Parṇāṭa, and Divākara at Prakāśa.

157. (I am called) Padmanābha at Virājā and Svarudra at Vṛkasthala. Also (I am called) Mārkaṇḍa at Vaṭaka and Mṛgaketana at Vāhinī.

158-159a. (I am called) Padmagṛha at Padmāvatī and Padmaketana at Gagana. I have (thus) narrated to you one hundred and eight places, where, O destroyer of Tripura, I am present for all the three times when Sandhyā is offered (i.e. I am always present).

159b-160a. A devout man, who sees (i.e. visits) even one of these (places), reaches Brahmā's place and enjoys for many years.

160b-161a. All that sin, committed mentally or in speech or with the body, perishes. No doubt should be raised in this matter.

161b-162a. A man who, after visiting these, sees me (there), enjoys salvation, and remains where I stay.

162b-163a. The highest god is immediately reached by him by means of offering flowers, incense, and gratifying the brāhmaṇas, and also by means of concentrated meditation.

163b-164a. The fruit of his religious merit is superior, and in the end he gets the fruit (in the form) of salvation. He instantly reaches Brahmā's world and stays there.

164b-165. He, with great penance (to his credit), would become a god among those belonging to Brahmā[1]; and all his sins committed intentionally or unintentionally like a brāhmaṇa's murder perish at that moment only.

166-167. He, who, in this world has become poor or is deprived of his kingdom, goes to these places and sees me (i.e. visits temples built in reverence to me) with concentration, and

1. Vairāja=belonging to Brahman.

having offered worship (to me) and having bathed, makes, offering (of *Śrāddha*) to the manes and offers *piṇḍas* (to them) is quickly freed from grief.

168-169a. He would become a sovereign emperor. There is no doubt about this. Kingdoms, good fortune, wealth, grains, excellent women of various kinds are his (i.e. are got by him) who has undertaken a pilgrimage to Puṣkara.

169b-170. He who executes or gets executed this pilgrimage or hears about it, becomes free from all sins; also a man, who knows he had a union with a woman with whom union is forbidden (becomes free from that sin).

171. A man who has missed the Vedic rites for many years would obtain the purity due to recitation of the Vedas, by undertaking this pilgrimage just once.

172. O Śaṅkara, what is the use of talking much in this matter? By it (i.e. by visiting Puṣkara) that which is unobtainable is obtained and the sin too perishes.

173-174. It is equal to the fruit of all sacrifices; it gives the fruit of (a visit to) all sacred places; all Vedas are accomplished by him who has offered Sandhyā at Puṣkara and waited upon Sāvitrī with water of Puṣkara offered by his wife.

175-176. Having brought that auspicious water in an excellent clay-pitcher[1] he should offer Sandhyā in the evening with concentration and with controlled breath. O Hara, today hear from me, what religious merit accrues to a man on having offered that (Sandhyā).

177. By (doing) that Sandhyā is well-worshipped (i.e. well-offered) for twelve years (i.e. doing it is as good as offering Sandhyā for twelve years). By bathing there one gets the fruit of an *aśvamedha* (-sacrifice), and by making offerings there the religious merit is ten-fold.

178-179. The fruit of fasting too is endless, O sinless one. One who offers food to a couple in front of Sāvitrī, feeds me by that. There is no doubt about it. He who offers food to a second couple, feeds Keśava.

180. He (i.e. Keśava), the granter of boons, accompa-

1. Bhṛṅgāra is a pitcher of a particular type.

nied by Lakṣmī, gives him boons. (O Śaṅkara) there is no doubt that you, with Umā, are fed when he feeds a third couple.

181-182a. And in the family of that woman, who devoutly offers food to maidens, an unfortunate barren woman is never born. Also a woman giving birth only to girls or one who is not dear to her husband (is never born in her family).

182b-183. Therefore, O Bhīṣma, men desiring (anything) either in the next or in this world should always give (food) that is not bitter and that is free from oil.

184. Food that is sour or salt should never be eaten by women. The food should be of five types and should be well-dressed (i.e. should have all the tastes).

185-186a. Cakes well-fried in ghee and (accompanied) with profuse milk (should be eaten) and *śikhariṇī* (i.e. a dish of curds and sugar with spices) with curds and milk should be drunk. It gives delight to men and is very much liked by women.

186b-187a. Wealth, grains, men and hundreds of women and also breads and cakes are had by (eating) it.

187b-188a. (In the family) there is no fever, there is no tormentation, no grief, no separation. He emancipates twentyone generations of his family.

188b-190a. The family of her who gives a fried cake, becomes full of relatives, sons and innumerable maids and servants. The entire family of him, who offers a baked cake, prospers with sons and grandsons for a long time.

190b-191a. The daughters of those young women who give *śikhariṇī* have sons, and their family is full of brothers.

191b-192. Her family with all desired things accomplished, is delighted by offering sweetmeats. This is what the creator has said. O Śiva, the same food is recommended for young girls eight years old.

193. O Śiva, she who gives food to a thousand persons, is fortunate, pious, has sons, and is endowed with wealth and prosperity, for existence after existence (i.e. many existences).

194-196. Sweetened cakes also are meritorious. One should cause to give food mixing it with Khandari made from corn obtainable in autumn and with grape-juice as the (ingredient), and mixed with jaggery-pieces. One should also give drinks

and articles of food to brāhmaṇa women; in the same way (one should give) woollen garments and garments fit for (being worn) in the rainy season and whichever drinks are suitable.

197. One should worship (women) according to the proper procedure by giving them money and bodices. One should besmear their bodies with saffron and adorn them with wreaths and garlands.

198. One should give (them) shoes for their feet, and also a coconut; should give them collyrium (to be put into) their eyes and place red lead on their heads.

199. Having given them jaggery and tasty, soft fruits desired by them and vessels into their hands, one should salute them and dismiss them.

200. After that one should eat along with one's relatives and children; or rather there is no accomplishment (without all this). One should give gifts (and) vessels at a sacred place.

201a. (One should say:) 'I shall make offerings on going home; O god, being pleased, favour me.'

201b-202. In the same way, after having come (back) to one's own residence, one should duly offer a *śrāddha* to the manes with tbe offering of *piṇḍas*. The manes become pleased with him (and remain so) for the (entire) day of Brahmā.

203. The religious merit obtained by those who give gifts at their residence is eight times more than that obtained by giving at a sacred place. And the low ones do not see the *Śrāddha* performed by brāhmaṇas (at the residence).

204. A *śrāddha* performed in honour of the manes secretly in a (well-) guarded house is desirable. If it is struck (i.e. spoilt) by the sight of a mean person it does not reach the manes.

205. Therefore one should, with all care, get performed a *śrāddha* secretly. It is said to satisfy the manes. This is told by the self-born himself.

206. That rite which involves greater devotion to Gaurī (and so is superior), is said to be a familiar rite. The mental one is (called) Rājasī and gives fame to people.

207. One who desires one's own good should always give secret gifts (i.e. give gifts secretly). If cooked food is given on the earth it is seen by people.

208-209a. If it is seen being given it never leads to anybody's satisfaction. If one brāhmaṇa is fed in the house a crore of brāhmaṇas are fed (i.e. feeding one brāhmaṇa in the house amounts to feeding a crore of brāhmaṇas). There is no doubt about this. The statement made in the Purāṇas is true.

209b. One should never test a brāhmaṇa at a sacred place.

210-211. Manu has said that a brāhmaṇa who comes with a desire for food should be fed. The sages have recommended an offering of *piṇḍas* with (i.e. made of) flour of barley first fried and then ground, and with cakes of wheaten flour or with milk or with oil cakes or nuts of *iṅgudi* tree. Men with devotion should always make offerings with oil (and) oil cakes.

212. Men should perform a *śrāddha* there without offering and invocation. Vultures or crows do not take away offerings made to manes of the deceased ancestors on being seen.

213. That is called a *śrāddha* offered at a sacred place and it satisfies the manes. It should be performed with great care. The cause for it is devotion alone.

214. The manes are pleased with devotion; and (when) pleased, they direct (i.e. fulfil) desires. They satisfy desires for sons, grandsons, wealth, grains and other desires as mentally entertained.

215-216. The grandsire, being propitiated with devotion (is) pleased (and) gives (desired objects) to men. Men, after having reached the sacred place, should always perform a *śrāddha* at a proper or improper time. They should bathe (there) and offer oblations to the manes. They should also offer *piṇḍas*, since it is very dear to the manes.

217. The manes, full of great hope, and desiring (oblation of) water, observe the man born in their family, who has come to the sacred place.

218. (Therefore) men should not delay (the offering), nor cause an impediment. They will always have (a) continuous (line of) descendants.

219. Manes give sons. They desire the prosperity (of their descendants) and *śrāddha*. Therefore, they never cut off the line of descendants.

220-221. For this reason (only), formerly the self-born one has himself recommended *śrāddha*, which brāhmaṇas devoted

to their manes should perform at a sacred place or in their houses on *Saṁkrānti* (i.e. passage of the sun from one zodiacal sign into another), on an eclipse (-day), on the equinoctial and solstitial points or when the star on which a person is born is suppressed.[1]

222-223. Formerly Svāyambhuva declared these to be the occasions of a *śrāddha*. When a *śrāddha* is performed, there is no bodily harm to a person; all bad deeds done by the son go away; and also there is no harm from the planets (turning evil) or thieves or kings.

224. (The effects of) all evil deeds perish, and (the son) obtains (i.e. goes to) a happy condition. There is no doubt about this; since (these) are the words of Prajāpati (himself).

225. The three Puṣkaras are said (to be meritorious) during the Kṛta age, Naimiṣa is said (to be meritorious) during the Tretā age, Kurukṣetra is said to be so during the Dvāpara age and one should resort to Gaṅgā during the Kali age.

226-227a. Residence at Puṣkara is difficult to be had; penance at Puṣkara is not easily had. (The effects of) sins committed elsewhere are diminished at Puṣkara; but the (effects of) sin committed at (this) sacred place are not removed at any other place.

227b-229a. O Bharata, who, with the palms of his hands joined, remembers Puṣkaras in the evening and in the morning, has (indeed) bathed at all the sacred places. Having bathed at Puṣkara in the evening and in the morning (i.e. one who has bathed at Puṣkara in the evening and in the morning), obtains (the fruit of) all sacrifices, and goes to the world of Brahmā.

229b-230. He who continuously stays at Puṣkara for twelve years, twelve days, a month or half a month would reach the highest station. Brahmā's world stands above all the (other) worlds.

231-232a. He who desires to go to Puṣkara should resort to it. He who bathes in Puṣkara with other people or singly, gets the fruit (of the bath which is) a crore times more.

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1. Viṣuva—The first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox.

Ayana—Equinoctial and solstitial points.

Janmarkṣa—The star under which a person is born.

232b-233a. The fruit which a man obtains by duly performing rites at different sacred places is obtained by one by merely looking at Puṣkara.

233b-234a. On the surface of the earth there are ten thousand crores of sacred places. O you descendant of Kuru, they are (said to be) in the vicinity of Puṣkara (i.e. are present at Puṣkara).

234b-236. There is no doubt that those who die at Puṣkara will go to Brahmā's world for as long as the mountains and the oceans stand (on the earth). The effect of all the evil deeds done (by a man) during thousands of existence, and from birth to death (during this existence) is completely burnt after having bathed in Puṣkara. Puṣkara is a sacred place to which access is not easy. It destroys all sins.

237. O king, now hear from me about the sacrifice in honour of the god of gods, which destroys the five sins and which gives Brahmanic power, sons and wealth.

238-239a. Wealth, full (span of) life, sons and happiness instantly come to that man who is oppressed with poverty, diseases, leprosy etc., who has no wealth or no son (if he visits Puṣkara).

239b-243. He, who sees the image of Brahmā, the highest god, the unborn one, conceived by prayers, along with (those) of the regents of quarters drawn in a circle, duly worshipped with Navanābha; or he, who worships (the image of) Brahmā in the month of Kārtika, especially on the full moon day, or duly worships (the image) on all full moon days, or he, who, O you of mighty arms, O king, sees (the image of the) mighty god worshipped by his preceptor on a *Saṅkrānti*-day or (a day auspicious due to the position) of the moon or the sun, gets satisfaction instantly and his sins are destroyed. O lord of men, he is honoured by gods here (i.e. in this world).

244. For one year, the preceptor should test the brāhmaṇa, kṣatriya and vaiśya devotees by birth and rites like those of purification etc.

245-246. Knowing him to be suitable he should understand him accurately. They (i.e. the devotees) too, being devout, should, for one year, be attached to the preceptor as (they

would be) to Viṣṇu; and then at the end of the year they should propitiate the preceptor.

247-249a. 'Instruct us, O revered sir, in such a way that we would cross the ocean of worldly existence by means of your favour, meditation on the highest Brahman, worship of Viriñci (i.e. Brahmā), muttering prayers to the thousand-headed (god i.e. Viṣṇu), Maṇḍala brāhmaṇa and by means of meditation; we especially long for the prosperity of the Vedas; (please) favour (us)'.

249b-252. The intelligent preceptor who is thus requested by them at that time should duly worship Brahmā and Viṣṇu first. On the fourteenth day (of the lunar fortnight) of (the month of) Kārtika they (i.e. devotees) with their eyes blindfolded should be made to sleep (?). Then they, having got up before sunrise and taking the posture known as *padmāsana*,[1] and meditating upon the main image of the preceptor in the Sahasrāra[2] with a white garment and a sacred thread, and white flowers and cloth, and with white sandal (applied over the body) should go out (of the village) to a river and perform the daily routine carefully.

253-254. The preceptor should give them a toothbrush made from the Kṣīra-tree; going to a river flowing seawards they should chew it; or having gone to some other tank, or even in the house (itself), they should chew it consecrated with the prayer addressed to the highest lord.

255. Having consecrated it seven times with the sacred prayer 'Āpohiṣṭhā', and with 'Devasya tvā', and 'Āyuñjānā...' he should put it in his hand.

256-257a. Washing it with the prayer 'Irāvatyā...' he should put it into the mouth, and chewing it, should throw it away and note if it has fallen in front, behind him, or in an intermediate direction.

257b-259. When it falls in front, the deity is obtained (i.e. reached), and the prayers are fruitful. When the toothbrush

1. Padmāsana—A particular posture in religious meditation in which the left foot is placed at the root of the thigh and the right foot on the left thigh.

2. Sahasrāra—One of the mystic centres of spiritual energy, located on the top of the brain and like a thousand-petalled lotus in shape according to the teachers of Kuṇḍalinī Yoga and Tantra.

falls behind, all the gods turn their faces away. When it has fallen in the northern direction, success may or may not be had. If it has fallen in the southern direction the teacher would die. There is no doubt about it. Seeing the inauspicious (omen) he should sleep on the (bare) ground near the lord of lords.

260. The wise ones, seeing dreams, should tell them before (i.e. to) the teacher. Then the great teacher should note the auspicious and inauspicious (omens).

261. The preceptor, having bathed on the full-moon day should go to a temple and draw a circle on the ground prepared (for that purpose).

262-263. Having duly marked the ground with various signs, he should draw there a lotus with sixteen or nine or eight petals. The wise (preceptor) should show it to the disciples. He should carefully cover their eyes with a white piece of cloth.

264-265a. He should bring in the disciples with flowers in their hands, in an alphabetical order. When the wise one would fashion the Navanābha circle with colours, he should worship Indra preceded (i.e. accompanied) by Indrāṇī in the east.

265b. The king should, like that, also worship Agni along with the regents of the quarters.

266. He should worship Yama in the southern direction, and Nirṛti in the south-east direction, and Varuṇa in the western direction and Vāyu in the north-west direction.

267. Keeping (the image of) Kubera in the northern direction he should place (the image of) Rudra in the north-east direction. He should put the water-pot in the east and the wooden ladle in the south.

268. He should place (the image of) Brahman in the west and the sacrificial ladle in the north. He should place the ascetic's seat in the south-east and the wooden sandals in the south-west.

269. He should put the *yogapaṭṭa*[1] and a small pitcher[2] in

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1. Yogapaṭṭa—A cloth thrown over the back and knee of an ascetic during abstract meditation.

2. Galantikā—A small water-jar with a hole in the bottom from which the water drops upon the object of worship.

north-east direction. Viṣṇu should be worshipped in the east and Śaṅkara in the south.

270. God Ravi (i.e. the image of the Sun) should be worshipped in the west, and the sages in the north. Brahmā himself should be put in the centre and Sāvitrī to his south.

271-273a. (The image of) lotus-eyed Gāyatrī should be placed in the north. Having placed Ṛgveda in the east and Yajurveda in the south, and also Sāmaveda in the west and Atharvaveda in the north, he should put Itihāsa-Purāṇas, metrics, astronomy, Dharma-śāstras and other (lores) in the eastern and other directions.

273b-274. Having worshipped Bala(rāma) on the eastern petal, he should worship Pradyumna on the southern petal, Aniruddha on the western petal and Vāsudeva (i.e. Kṛṣṇa) on the northern one. He should worship Vāmadeva on the eastern (petal) and Śiva on the southern one.

275. He should place Īśāna (i.e. Viṣṇu) on the western petal and the supreme spirit (i.e. Brahman) on the northern petal. Aghora (i.e. one of Śiva's forms) should be worshipped on all sides. This is the worship (to be offered to the deities) in the circle.

276. He should worship Bhāskara in the east, Divākara in the south, Prabhākara in the west and the lord of planets in the north.

277-278. Having thus worshipped Brahmā, the highest lord, according to the proper procedure and having duly placed eight pitchers in the circle in various directions, he should keep the ninth pitcher—the one intended for Brahmā in the centre. He (i.e. the preceptor) should bathe him, who desires salvation, with (the water poured from) the Brahmā-pitcher.

279. O king, he should bathe him, who desires wealth, with (the water poured from) the pitcher meant for Viṣṇu. He should bathe him, who desires kingdom, with (the water poured from) the pitcher sacred to Indra.

280. He should bathe him, who desires wealth and valour, with the water (poured from) the pitcher intended for Agni.

He should bathe a man desiring victory over (i.e. to overcome) death with (water poured from) the pitcher sacred to Yama.

281. Bath with water from the pitcher sacred to Nirṛti, is laid down for the destruction of the wicked. He should bathe a man with (the water poured from) the pitcher sacred to Varuṇa, for the quick destruction of sins.

282. He should bathe a man, who desires health, with (water from) the pitcher placed in the north-west direction (and sacred to Vāyu). Bath with (water from the pitcher) sacred to Kubera is laid down for him who desires wealth.

283-284a. Bath with (water from) the pitcher sacred to Rudra is (laid down) for him who desires knowledge. These are the pitchers (sacred to) the regents of quarters. A man who bathes with water from each of these pitchers becomes free from all faults and instantly becomes a king like Brahmā.

284b-285a. Or he should duly worship the regents of all the quarters one by one with water from the pitchers by uttering the names of everyone of them.

285b-287a. Having thus worshipped the deities—the regents of the quarters—he, with a pleased mind, bring in the disciples with their eyes blind-folded, after having tested them. Burning (the sins of) them with (the power of) Agni with sustained breath, he should shake them (i.e. make them alert) with Vāyu, and making them corpulent with Soma, he should then make them hear (i.e. tell them) the usual practices.

287b-288. A man should not censure brāhmaṇas, gods, Viṣṇu and Brahmā, and also Indra, Āditya, Agni and regents of quarters and planets; also his preceptor, a brāhmaṇa, or a superior sage who has been formerly initiated.

289-290. Having thus made him hear (i.e. having thus told him) the usual practices, he should make him perform a sacrifice. 'Om, (my) salutation to revered Brahman of all forms. Huṁ, Phaṭ, Svāhā'. With (this) sacred text of sixteen letters he should make offerings into the blazing fire. He should offer into this fire all offerings made at the time of the rite of conception etc.

291. The initiated one (performing the sacrifice) should, at the end of the sacrifice (and) in the vicinity of the god of

gods, cause the sacrificial fee to be given to the teacher to the accompaniment of the three Vyāhṛtis[1] (i.e. the mystic utterances).

292. The wise one should cause to give (i.e. offer) elephants, horses, vehicles and carts, gold, grains etc. to the preceptor. O king, to the middle preceptor (i.e. the preceptor second in order) he should give mediocre ones (i.e. the elephants etc. of the second grade).

293-294a. To the next one he should give a couple (of cows etc.) along with gold. It is not possible to describe the religious merit produced when this is done even for hundreds of years (i.e. even if the description continues for hundreds of years).

294b-296a. He who, being initiated first, listens to the Padma (Purāṇa), has muttered all the Vedas, the Purāṇas, all the sacred texts in totality, at the holy place of Puṣkara, or at Prayāga or Sindhusāgara, or Devahrada, or Kurukṣetra or particularly at Vārāṇasī.

296b-298a. He, having seen (i.e. who sees) the grandsire residing at Puṣkara, gets the fruit that is equal to hundred times the fruit obtained by those who mutter sacred texts on (days of) equinoctial points and eclipses. If he entertains many desires (they are satisfied) if he, having been initiated, worships (the deity) and listens to the Purāṇa.

298b-300. O king, even gods, having practised penance, meditate and say: 'When shall I get birth (i.e. when shall I be born) in Bhārata? When shall we be initiated and listen to the Padma (Purāṇa)? When shall we, having put the Padma of the sixteen essences on our bodies, go to the highest place, having gone to whieh, there will be no rebirth ?'

301-302. The gods speak like this and think (like this). O king, (they also say:) 'When shall we see the sacrifice of Brahmā on the full moon day of Kārtika?'. O you best of the Kurus, I have thus told you the sacred precept of the gods, Gandharvas and Yakṣas, for it is always excellent.

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1. Vyāhṛti—The mystic utterances. They are three, viz. Bhūḥ, Bhuvaḥ and Svaḥ as mentioned here, or seven. They are preceded by the utterance of 'Om'.

303. The scriptures say that he who knows it correctly, he who sees the circle (in which the pitchers are placed), and he who would listen to this (account), all they are freed (from the mundane existence).

304-305a. Hereafter I shall tell you this excellent secret, with (the help of) which men can have wealth, steadiness, satisfaction and nourishment; and with (the help of) which, O king, all the planets become agreeable.

305b-306. Selecting first, a Sunday with the Hasta (constellation in union with the Moon), he should thereafter devoutly pass seven such Sundays eating once a day. When thus the seventh Sunday is over (i.e. on the seventh Sunday) he should feed brāhmaṇas.

307-308a. A man should fashion with care a golden image of the Sun, should cover it with a pair of red garments, and should place in a copper vessel the umbrella and wooden sandals and shoes to be presented (to a brāhmaṇa).

308b-309a. Having bathed it with clarified butter he should cause it to be given to a brāhmaṇa with full form (i.e. not having a deformed body), and especially to a brāhmaṇa, well-versed in (the performance of) rites.

309b-310a. If this is done, its fruit is excellent health, and also wealth, prosperity and the acquisition of everything. Such is the rite as described in the Purāṇas.

310b. It is not inconsistent, and gives peace and satisfaction to men.

311. Similarly a wise man should select a Monday when Citrā is (in union with the Moon); he, eating (only) at night, should carefully pass eight Mondays (in this way).

312. On every Monday wise brāhmaṇas should be fed (by him). When the ninth Monday is over (i.e. on the ninth Monday) he should feed brāhmaṇas.

313. He should give them pairs of garments, and should also cause (the image of) Soma, placed in a pot of bell metal full with milk, to be given.

314. Similarly an umbrella, two wooden sandals with shoes should be given to a brāhmaṇa, especially to one of a perfect body (i.e. whose body is not deformed).

315. He should similarly worship Aṅgāraka (i.e. Mars) on (the union of) Svāti (with the Moon) and pass eight Tuesdays by eating only at night till (on the last Tuesday) brāhmaṇas are fed.

316. He should cause to give golden image of Mars placed in a copper-vessel to a brāhmaṇa having a complete (i.e. not deformed) body.

317. A wise man should pass seven days in the order of the constellations by eating only at night, and on the eighth should cause to give golden horses (to a brāhmaṇa).

318. He should perform the fire-rites (i.e. the sacrifices) according to the procedure as seen (in the religious texts). O king, listen to what would happen when this is done.

319-320. All unfavourable planets become agreeable; all diseases vanish and deities are pleased. The serpents, and manes that are satisfied (by him) do not act against him. The wicked dreams of those who listen to or recite (the text), vanish.

321-322a. If Bhauma (i.e. Mars), the son of Ravi (i.e. Saturn), Bhāskara (i.e. the Sun), and Ketu stand atop and are terrible and cause trouble, they become auspicious when this is just done.

322b-323a. O king, all the planets become favourable to him and grant him peace who, full of devotion, always observes this (vow); not otherwise.

323b-324. He should place (the image of) Śanaiścara (i.e. Saturn), Rāhu and Ketu in an iron pot. He should get (the images of) these fashioned with iron and should cause them to be given to brāhmaṇas; and to please these (brāhmaṇas) a pair of black garments should be given.

325-326. Those who desire peace, wealth and victory should give golden (images of) cows. At the culmination of the vow the golden images of these planets should be given by those who desire peace. O king, at the end of the vow food should be served to brāhmaṇas. Similarly gifts according to one's capacity should also be given to please (i.e. pacify) the planets.

327-328. O lord of kings, he would fulfil all his desires with little effort. One should seek knowledge from Śaṅkara, and

(good) health from Bhāskara (i.e. the Sun). One should desire wealth from Hutāśana (i.e. Fire), and position from Janārdana (i.e. Viṣṇu). One should seek Vedic (i.e. sacred knowledge), giving peace to all beings, from the grandsire.

Bhīṣma said:

329. The sacrifice which you described as giving great fruit to the sacrificers, cannot be obtained (i.e. performed) by others due to the short span of life.

330. O best of the sages, tell me about the auspicious vow, practised with little effort by observing fasts during a year, and giving a great fruit.

Pulastya said:

331. O great king, for this reason only, king Śveta of great fame, very much oppressed with hunger, put a question to Vasiṣṭha.

332. In the country named Ilāvṛta there was a very powerful king named Śveta. He conquered the entire earth with the seven islands and cities.

333-334a. Vasiṣṭha, the son of Brahmā, was his family-priest. That best king, who was greatly religious, having (i.e. who had) conquered (the earth), once said these words to Vasiṣṭha, the best among those who muttered the sacred prayers.

Śveta said:

334b-336. O revered sir, I strongly desire to perform a thousand horse-sacrifices, and to give gold and gems to brāhmaṇas. O preceptor, I do not wish to give the gift of food on the earth. It is no use giving food, O master, when I gave gold as a gift; I never gave food as a gift taking it to be a non-entity (i.e. of no avail).

337-338a. That king Śveta, of great fame, gave red garments, ornaments, villages and cities to brāhmaṇas; but that king never gave food and water (to brāhmaṇas).

338b-339. Then, O best bing, that king having performed many horse-sacrifices went to heaven conquered (i.e. obtained) by religious merit after having practised penance (for three

arbudas (i.e. three hundred million years). Adorned with all ornaments he lived in the world of Brahman.

340-341. The celestial nymphs danced there and the Siddha-women sang (songs). Both Tumburu and Nārada, who were very intelligent, always arrived there and sang (there). Sages, with penance (to their credit), praised him, who had performed many sacrifices, with prayers from the Vedas.

342. The body of the great-souled king, who was endowed with such grandeur, was oppressed with hunger, and particularly with thirst.

343. That best king oppressed by that (strong) hunger, left heaven in an aeroplane, and came to the mountain Ṛkṣa.

344. He came to that great forest where formerly his body was burnt. There the king took the bones (of his body) and remained licking them.

345-346a. The king again got into his aeroplane and went to heaven. After a long time the king, of a praiseworthy vow, was seen licking his own bones (i.e. the bones of his body in the former existence) by his family-priest Vasiṣṭha.

346b-347. He said to the king: "O lord of kings, O king, why are you eating (i.e. licking) your own bones?" King Śveta thus addressed by the great sage Vasiṣṭha, said these words to the sage:

348. "O revered sir, I am oppressed with thirst and hunger. O best sage, formerly I never gave food (to anyone); therefore hunger is excessively oppressing me."

349. Thus addressed by the king, the great sage Vasiṣṭha, best among sages, again said these words to the king:

350-352a. "O lord of kings, what can I do for you especially (when you are so) hungry? A thing that is not given to anyone does not serve a person. A man gets enjoyments by giving gems and gold (to others). By giving food he shines with all desires (i.e. all his desires are fulfilled); (but) O king, you did not give that (i.e. food) taking it to be little (i.e. insignificant)."

Śveta said:

352b-353a. O preceptor, tell me how that which is not given is compensated. By your favour (i.e. favour me and) tell me who am asking you, O Vasiṣṭha.

Vasiṣṭha said:

353b-354. There is a cause for this about which there is no doubt. O best among men, listen to it as it is being told by me to you. In the former Kalpa there was a king known as Vinītāśva.

355-356. That king commenced to perform an excellent horse-sacrifice. At the end of the sacrifice he gave cows and horses to the best brāhmaṇas as asked by them; but he did not give them food looking upon it as insignificant; as you (regarded gift of food unimportant). Then after a long time he expired on the bank of Gaṅgā.

357. That king Vinītāśva became a sovereign emperor in Māyāpurī. O lord, like you he too went to heaven.

358. O king, he too, oppressed with hunger like you came in a bright aeroplane resembling the sun in colour, to the Nīla mountain on the bank of the river Gaṅgā on the earth.

359-361a. There, on the bank of Jāhnavī, he saw his own body and his priest by name Brāhmaṇa, performing a sacrifice. O king, seeing him, he too again asked him the reason for his hunger. The priest said to him:

361b-363a. "O best person, O king, quickly give a cow made of sesamum, and a cow made of ghee, and also of water, an (actual) cow and a liquid one, by (giving) which you will be free from thirst and hunger, and will enjoy in heaven as long as the sun and the moon shine (in the sky)."

363b-364a. Thus addressed, the king again asked him this (question): "Tell me the conditions (i.e. the attributes) of the cow of sesamum. I will fashion one accordingly and give it."

364b-365. The priest said (in reply): "O king, listen to the sacred injunction about the cow of sesamum: The cow should be fashioned out of sesamum measuring sixteen āḍhakas[1], and the calf (should be fashioned) out of sesamum measuring four (āḍhakas). The feet (of the cow) should be of sugarcanes and the bright teeth of flowers.

366. The nose should be made of sandal and the tongue should be made of jaggery. For the tail a garland should be used, and the cow should have a bell as her ornament.

1. Āḍhaka—A measure of grains, the fourth of a droṇa.

367. He should fashion the cow like this; she should have golden horns, silver hoofs and udders of bronze like the cow as told previously[1].

368-369. O king, having fashioned her like this, he should quickly cause it to be given to a brāhmaṇa, after having sanctified it with sacred texts. He should cause the auspicious cow, remaining (i.e. placed) on a black deer-hide, covered with clothes, tied with a thread, (adorned) with five gems, endowed with all herbs, to be given (to a brāhmaṇa).

370-371. (He should pray to the cow as:) 'O sesamum-cow, let me instantly have food, drink and all (kinds of) liquids. O you, who are presented to a brāhmaṇa, satisfy our desires. I am, O goddess, taking (to) you with devotion, especially for (the good of) my family. Satisfy all my desires. Salutation to you, O sesamum-cow.'

372. O best king, the sesamum-cow presented with this procedure, satisfies all desires. There is no doubt about this.

373. The cow of water is fashioned with pitchers only (i.e. pitchers are filled with water). When she is duly presented, she instantly satisfies all desires.

374. Similarly if a hundred cows are given following the rule (of the vow) of the full-moon day, Sāvitrī would satisfy all one's desires here (i.e. in this world) as well as in heaven.

375. Similarly the cow made of ghee presented like this according to the proper procedure by the wise men, satisfies all desires and would give lustre.

376. Similarly, O king, the cow of liquids given in the month of Kārtika, would satisfy all one's desires and would always give good position.

377. I have told you in brief this very extensive (account). It is described by Brahmā, the doer of all actions, to give unending fruit.

378-379. O best king, if a person is oppressed with thirst or hunger he should give this gift in Kārtika. Give first, O king, O lord, the 'Egg of Brahman', full of everything, having beings and gems and herbs, also full of gods, demons and Yakṣas.

380-381. Fashioning all this (and the egg covered) with

1. Pūrvadhenuvidhānataḥ... (see Chapter 21 above).

silver all round, endowed with gems and (forms of) the Sun and the Moon, a devout man should cause it to be given to his preceptor-priest on the twelfth day in (i.e. of) Kārtika or on the fifteenth day of Kārtika only, and not in any other way.

382. O king, all beings that lie within the 'Egg of Brahman' are (i.e. must be said to be) given by him. I have told you (this) in brief.

383. O king, all that fruit of the performance of sacrifices, accomplished with excellent gifts, which is obtained by a sacrificer, is obtained by the gift of a portion of the 'Egg', especially (i.e. more so) by the gift of the (entire) 'Egg of Brahman.'

384. A man, who again gives this (form of the) entire "Egg of Brahman', has (i.e. should be said to have) muttered prayers, offered oblations, given gifts and narrated (the account)."

The king said:

385-386. O innocent brāhmaṇa, one would be obtaining salvation by performing the rite of the gift of the 'Egg of Brahman.' Tell me about the time, region and the sacred place for it (i.e. tell me when and where it should be performed); (so that) by doing it I shall get all the fruit, and shall soon get rid of this contemptible condition.

Vasiṣṭha said:

387. O king, having heard this, the brāhmaṇa priest got fashioned the Egg of Brahman out of gold and all (other) metals.

388-390. He fashioned that lotus (-seat) of Brahman with a thousand niṣkas. In it (he placed the image of) Brahmā adorned with rubies, Sāvitrī, Gāyatrī, sages and ascetics. In front of (the image of) Brahmā he put the golden images of all sons of Brahmā like Nārada and all gods like Indra. There should also be the image of the eternal lord in the form of the boar along with Lakṣmī.

391-394. For his decoration he should use green emeralds. The wise one should adorn it with the gems called gomeda[1]. The (form of) Moon should be decorated with pearls and (that of)

1. Gomeda—A gem brought from the Himalayas and Indus, described as of four different colours: white, pale-yellow, red and dark-blue.

the Sun with diamonds. He should also cause golden (forms) of planets to be given. (If silver is used) its quantity should be seven times that of gold; similarly the quantity of copper should be seven times that of silver. The quantity of bronze that may be used should be seven times that of copper. The quantity of tin (if used for forming the images) should be seven times that of bronze. O king, the quantity of lead should be seven times that of tin, and the quantity of iron should be seven times that of lead.

395-396. In accordance with this number he should get fashioned by skilled artisans seven islands, seven seas and seven principal mountains[1]. He should get fashioned the trees and beings with silver; and he should get fashioned the forests and beasts with gold.

397. The wise ones should duly get fashioned trees, plants, thickets, grass, leaves and creepers and should present them at a holy place.

398-399a. At the time of the lunar or the solar eclipse he should present these things at these sacred places: Kurukṣetra, Gayā, Prayāga, Amarakaṇṭaka, Dvāravatī, Prabhāsa, Gaṅgā-dvāra and Puṣkara.

399b-400. O lord of kings, all this should be given on all the openings of days, during the summer and the winter solstice. It is very meritorious on days of portents and especially on equinoctial points. He should entertain no doubt about this.

401-403a. Appointing a brāhmaṇa who is handsome and endowed with five qualities as the chief of the fire-chamber, and having honoured him with his wife, and making him the chief priest, and in the same way, having invited other brāhmaṇas with twentyfour qualities, along with their wives, he should give them rings and ear-rings.

403b-404. Having honoured them thus and having placed himself before them, and having again and again saluted with the eight parts of his body touching the ground, he, with the palms of his hands joined in obeisance, (should praise the

1. Kulaparvata—These principal mountains are seven in number. Their names are: Mahendra, Malaya, Sahya, Śukitmat, Ṛkṣa, Vindhya and Pāri-yātra.

brāhmaṇas) with the family-priest in the fore (i.e. headed by the family-priest with these words:)

405-407. 'O brāhmaṇas, being pleased you should favour (me) with a friendly attitude, and a kind disposition. I have again been more purified. Due to your devotion the grandsire himself is pleased. May Janārdana be pleased with (this) gift of Brahmāṇḍa. And also, O best brāhmaṇas, may the Pinākaholding god and Śakra, the lord of gods, be pleased by (my) meditation on them.'

408-409. Having thus praised the brāhmaṇas, who had mastered the Vedas, the king in a moment, duly presented the Brahmāṇḍa to his preceptor. Then with all his desires satisfied the king went to heaven.

410. That priest shared that (Brahmāṇḍa) with (the other) brāhmaṇas (i.e.) he too gave (portions of) it to other brāhmaṇas, O king. There should not be only one recipient of Brahmāṇḍa or the gift of land.

411-412. If only one man receives it he commits a sin—brāhmaṇacide—there is no doubt about it. This is witnessed by all. One should proclaim and give. Those also who see (the gift) being given are purified. Merely by seeing it, they are liberated. There is no doubt about this.

413-414. (On the day) which is called Bhīma-dvādaśī, he should make (offerings of) gold, water and deer-hide. Let them (i.e. people) see these. When seen by them they easily get the fruit of the rite, and get (i.e. go to) the same world as the performer (of the rite). O king, cows should always be saluted with this sacred prayer:

415. '(My) repeated salutation to the prosperous cows that have descended from Surabhi. (My) repeated salutation to the pure daughters of Brahman.'

416-417a. One would obtain the fruit of the gift of cows (merely) by remembering this sacred prayer. Therefore, O king, you too will obtain the fruit of the gift of cows, especially on the full-moon day of Kārtika, at the excellent holy place, viz. Puṣkara.

417b-418. Whatever sin is of (i.e. committed by) a woman or a man, all that (sin) completely perishes by merely having a

bath at Puṣkara. O descendant of Bharata, whichever sacred places there are on the earth right from the sea, they go to (i.e. merge into) Puṣkara, especially on the full-moon day of Kārtika.

CHAPTER THIRTYFIVE

The Killing of a Śūdra Ascetic

Bhīṣma said:

1. The revered one has told (me) everything based on the Purāṇa; and also (has narrated to me) how (king) Śveta presented Brahmāṇḍa to his preceptor.

2. Hearing this curiosity has arisen (in me) as to how, O brāhmaṇa, he licked (his own) bones in the absence of (i.e. as a result of his non-gifting of) food.

3. I desire to hear that; I also desire to hear about other kings on the earth who reached heaven due to (i.e. as a result of) giving food; for sacrifices are based on food.

4. How is it that the great-souled Śveta lost his good sense with the result that he neither gave food to the sages nor showed it to them.

5. Ah, just see the greatness of food. The fruit of the food that is given here is enjoyed by men in heaven; and (due to it) one would have unending (residence in) heaven.

6. The prominent brāhmaṇas have declared the gift of food as great. Due to the gift of food the lord of gods enjoys the three worlds.

7. All best brāhmaṇas call him Śatakratu. Due to that (i.e. the gift of food) the lord of the gods has attained that position.

8-9a. He went to heaven because of having given food. All (this) I have heard from you. If something else has formerly taken place I desire to hear that too again; so, O highly intelligent one, now tell me about it.

Pulastya said:

9b-10a. O king, formerly this old episode was narrated to Rāma by the great-souled Agastya. I shall now tell it to you.

Bhīṣma said:

10b-11a. In which family was Rāma, the best king, to whom Agastya narrated the old episode, born?

Pulastya said:

11b-12a. The very mighty (hero) named Rāma was born in the family of Raghu. He did the mission of gods: he killed Rāvaṇa in Laṅkā.

12b-13a. (Once) sages came to the house of him who had settled (himself) as (the king) of the kingdom of the world. The great-souled (sages) arrived at Rāghava's residence.

13b-14a. The doorkeeper, at the bidding of Agastya, immediately informed Rāma that the sages had come (to see him).

14b-16a. Seeing Rāma, like the full moon that had risen (he said:) "O son of Kausalyā, well-being to you. The night (has ended and) an auspicious dawn has broken. O king, O descendant of Raghu, to see your prosperity Agastya has today come with sages. He is waiting at the door."

16b-17. Hearing that the sages, resembling the sun in lustre, had arrived, Rāma said (these) words to the doorkeeper: "Quickly bring them in. Why have you detained the best sages at the door?"

18. At these words of Rāma the doorkeeper gladly ushered them in. Seeing the sages who had arrived, Rāma, with his hands joined in obeisance, spoke (words of greeting to them).

19-20. Rāma, having humbly saluted them made them sit on (i.e. offered them) seats. The best sages sat all around on golden, variegated, well-spread, comfortable seats, covered with Kuśa-grass. The family-priest offered them water for washing their feet, for rinsing their mouths and a respectful offering.

21. Rāma enquired after the health and welfare of all the sages. The great sages, well-versed in the Vedas said these words:

22. "O you Raghu's descendant of mighty arms, welfare to you everywhere. Luckily we are seeing you happy with your enemies killed.

23. O best of Raghus, the extremely vicious Rāvaṇa, the villain, kidnapped Sītā, your wife. He was killed by her vigour only.

24. O Rāma, you all alone killed him in a battle. No other person is (seen) who would do the deed that you did

25. We had come here to talk to you; and now, on seeing you, we all the ascetics, are purified, O lord of kings.

26. You have today wiped the tears (of the world) by killing Rāvaṇa (i.e.) by giving this auspicious gift of fearlessness to the world, O hero.

27. O Rāghava, we are glad due to this victory of yours, O you of unlimited valour. Now that we have seen and talked to you, we shall go to our respective hermitages.

28. O you tormentor of the enemies, I had given Indra's bow and two inexhaustible quivers and an armour to you when you had (formerly) entered the forest.

29. O you descendant of Raghu, (please) visit my hermitage again." Saying so all the sages disappeared.

30. When the chief sages had left, Rāma, the best among the supporters of righteousness, thought about the work (the sages wanted to assign to him. He said to himself:)

31. "What could be the mission (for which) the sage said to me: 'O you descendant of Raghu, please come to my hermitage again?' I must certainly go to Agastya.

32a. I must hear (what the) secret (intention) of the gods is, and the mission that he would tell (me to do)."

32b-33. Rāma, of unlimited lustre, thought like this: "I shall surely perform my duty; for duty is the highest recourse." He ruled for ten thousand years.

34. That great-souled Rāma, who gave gifts, performed sacrifices and protected his people, passed (this period just) like a year.

35. On this very day an old brāhmaṇa villager bringing with him his dead son, came to the door of (the residence of) Rāma.

36-37. He uttered many sentences with words full of affection: "O son, what wicked deed had I done in my previous existence, that I am seeing you, my only son, a child, who has not even attained youth and has just lived for five years, dead?

38. O son, you have died prematurely (only) to cause me grief. Without doing the obsequial rites you have gone to Yama's residence.

39-40. (Indeed) Rāma's wicked deed is evident that death has come to you. When I die with my wife the sin of killing a child, a brāhmaṇa, and a woman will accrue to Rāma; there is no doubt about it." Rāghava listened to all that accompanied by (i.e. causing) grief.

41. Rāma said (these) words to Vasiṣṭha who was sending the brāhmaṇa back: "When this is the state (of things) what should I do today?

42. I shall sacrifice my life or fall from a mountain. How shall I get purity (i.e. feel innocent) after I have heard the brāhmaṇa's words?"

43. Nārada who was there in Vasiṣṭha's proximity, told the dejected Rāma the words he had heard in the vicinity of (i.e. from) the sages:

44-45. "O Rāma, listen (how) at the right time the child's death has taken place. O Rāma, formerly in Kṛtayuga, everywhere there was the superiority of brāhmaṇas. No non-brāhmaṇa, O Rāghava, even practised penance. All (men) then were immortal and long-lived.

46. Again in Tretāyuga brāhmaṇas and kṣatriyas became superior. In Dvāparayuga their sin entered vaiśyas and śūdras.

47. Thus falsehood that was continuously resorted to, again came up (i.e. became effective). Three feet (i.e. three quarters) of unrighteousness and (only) one foot (i.e. quarter) of righteousness appeared there.

48. Then there were many casteless persons led by brāhmaṇas. Then again the second foot (i.e. quarter) of righteousness came (up).

49. In that (yuga) called Dvāpara, penance entered (i.e. went to) vaiśyas. The unrighteousness of the three yugas stood

50. O best man, then when the last yuga called Kali came, (both) unrighteousness and falsehood increased.

51-52a. In (this) Kaliyuga practice of penance will be (found) in the persons born as śūdras. O king, a śūdra, the tormentor of his enemies, and of a wicked mind, is practising a very severe penance at the border of your country. He killed the child.

52b-53. O best of kings, a king, in whose kingdom or (capital-)city, a wicked person does an unrighteous thing unfit to be done, instantly goes to hell (and stays there) till deluge.

54-55a. The king takes the fourth portion of his sin. So, O best among men, you go to that (part of) your country where you will see a wicked deed (being committed). Make an effort (to stop it).

55b-56a. O best of men, by (doing) this your religious merit and might will increase, and also (the span of) this child's life."

56b-57a. Thus addressed by Nārada, the descendant of Raghu, who was astonished, obtained incomparable joy, and said these (words) to Lakṣmaṇa:

57b-59a. "O dear Lakṣmaṇa, go to the best brāhmaṇa and console him. Get the boy's body placed in a trough containing oil. O dear one, using abundant perfumes and fragrant oils do that by which (the body of) the boy does not decay.

59b-60a. Do that by whieh the body of the boy, who has not done any deed of distress, would be preserved, and by which there would be no mishap or decomposition."

60b-61a. Having thus ordered Sumitrā's son Lukṣmaṇa of good marks he, of great fame, mentally thought of the Puṣpaka aeroplane and ordered it, "Come (here)".

61b-63a. Knowing the internal thought (of Rāma) that aeroplane, decorated with gold and moving according to (the occupant's) desire came near Rāma in a short time. He (i.e. the presiding deity of the aeroplane) joined the palms of his hands as a mark of humility and said: "O king, (here) I am. This servant, O you of mighty arms, stands before you."

63b-64a. Having heard, for a long time, the words (of the presiding deity) of the plane, the king saluted those great sages, and got into it.

64b-65. He, the well-composed one, leaving the two heroes Lakṣmaṇa and Bharata in the city, and taking his bow and two quivers as well as his very powerful sword, looking for (the culprit) quickly went towards the west.

66-67. Then he went to the north which was resorted to by the Himālaya (mountain). Then the king went in all parts of the eastern direction (where people followed) good practices and which was spotless like a mirror. Then the descendant of Raghu traversed the south.

68-69a. On the northern side of a mountain he saw a very big lake. In it Rāghava saw a terrible sage hanging upside down, practising very great (i.e. severe) penance.

69b-70a. Rāghava, the descendant of Kakutstha[1], approached the ascetic practising penance, and said (these) words: "O you having lustre like a god, you are lucky.

70b-71. O you of a firm resolve, in which caste does this penance prosper (i.e. to which caste do you, performing this severe panance, belong)? I am Rāma, Daśaratha's son, (who am) asking you through curiosity. Which object do you have in mind: heaven or some other world?

72-73a. O ascetic, I desire to hear (i.e. to know) why you are practising penance. Are you a brāhmaṇa? Well-being to you. Or are you an invincible kṣatriya? Or are you a vaiśya i.e. belonging to the third caste? Or are you a śūdra? Tell (me) the truth.

73b-74. Penance is full of truth (and) is always (useful) in obtaining heaven. Penance is Sāttvika and Rājasa and it (i.e. Sāttvika) is of the nature of truth. It is the cause of (i.e. leads to) helping the world, and is created by Viriñci.

75. The Raudra (i.e. terrible) penance springs from kṣatriya's lustre, and is called Rājasa. That which is (used) for the destruction of others is called Āsura.

76. He who conceals one by one the parts of his body smeared with blood, or he who practises penance to conquer the five fires[2]

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1. Kakutstha—See note on I.33.183.
2. Pañcāgni-sādhana—A form of self-mortification in which the ascetic sits with four fires burning in the four quarters around him with the sun, the fifth fire, overhead.

or (tries to) accomplish perfection or conquer death (belongs to the Āsura category).

77. This your disposition is Āsura; and I do not think you are a brāhmaṇa. If you speak the truth you will accomplish perfection; if yon tell a lie you will nol live."

78. Having heard those words of Rāma, who haa never done any harmful deed, the ascetic remained hung upside down like that (i.e. before) and said:

79. "O best king, welcome to you. O Rāghava, you are seen after a long time. O innocent one, I am your son, and you are my father.

80-82. Or this is not so; for the king is the father of all (his subjects). O king, such as you are, you deserve to be honoured. We are practising penance in your country. In it (you have) a share which is formerly produced (i.e. fixed) by the self-born. O Rāma, we are not lucky. You are lucky, O king, in whose country the ascetics desire perfection like this. O Rāghava, obtain prosperity with (i.e. as the the fruit of) my penance.

83-84. As to what you said (as to the question that you asked, viz.) 'in which caste (are you born and) are practising your penance' (I would say:) I am born in a śūdra family; and have resorted to a severe penance. O Rāma, of a good vow, I desire to have godhood with my body (i.e. I want to be a god, without casting off this body). O king, I am not telling a lie with a desire to conquer (i.e. go to) the world of gods.

85-86a. O descendant of Kakutstha, know me to be a śūdra, Śambūka, by name." When he was thus talking, Rāma, the descendant of Kakutstha, took out from the sheath, a spotless sword, and cut off his head.

86b-88a. When the Śūdra was killed, gods with Indra, led by Agni, repeatedly praised Rāma (saying), 'Well (done, well done)'; and a very fragrant shower of flowers discharged by the gods from the sky, scattered all around Rāghava.

88b. The gods, very much pleased, said these words to Rāma, the best among those who knew (the meaning of) sentence.

89-90a. "O you descendant of Raghu, O you good one, you have done this mission of the gods. O Rāma of a great vow,

take (i.e. choose) whichever boon you like. By your deed this śūdra has physically gone to heaven."

90b-91a. Hearing (these) words of the gods, Rāghava who was well-composed, and who had joined his palms in obeisance, said these words to Indra, the thousand-eyed (god):

91b-92. "If gods are pleased with me, if I deserve a (grant of) boon, if they are happy with my deed, then let this brāhmaṇa-boy come to life (again). This is the best boon desired by me from you.

93-94. Due to my fault this boy, the son of a brāhmaṇa, has met with an untimely death. He has been taken by Death to Yama's abode. Revive him, well-being to you, I should not prove to be a liar to my preceptor. I have given a promise to the brāhmaṇa: I shall bring back your son to life.

95. O gods, let this boy live by having the full span of my life, or half a portion or a quarter portion of (the span of) my life".

96. Hearing those words of Rāghava, the best gods who were pleased and were full of affection, said to the great-souled one:

97-98. "O descendant of Kakutstha, give up your anxiety; the only son of the brāhmaṇa has regained his life and is united with his relatives. O descendant of Kakutstha, the boy suddenly became united with (i.e. regained his) life, (just) at the moment when this śūdra was destroyed by you.

99-100. Obtain welfare; well-being to you; O you tormentor of your enemies, we (now) go (back). We shall see the great sage (viz. Agastya) in Agastya's hermitage". Having promised the gods with the words 'All right', the descendant of Raghu got into the Puṣpaka aeroplane decorated with gold.

CHAPTER THIRTYSIX

Conversation between Rāma and Agastya

Pulastya said:

1. Then the gods went by many aeroplanes. Rāma too quickly went to the penance-grove of Agastya.

2. (He thought:) 'The revered one, who had formerly come to see me in my assembly, had told me to go to him again.

3. So by the order of gods and for their work I shall go and see that great sage, honoured by gods and demons.

4. And the best one will advise me so that I shall never again be unhappy in this mortal world.

5. My father is Daśaratha and Kausalyā is my mother. I am born in the solar family. Still I am so much unhappy!

6. I had to stay in the forest with my wife and younger brother at the time (when I should have enjoyed) the kingdom. My wife also was abducted by Rāvaṇa.

7-8a. I met Sītā after having crossed the excellent ocean without anybody's help and having besieged that city (of Laṅkā) and having destroyed his (i.e. Rāvaṇa's) family. I abandoned her in front of the gods.

8b-9. They (then) told me that she was pure, so I, full of love, brought her home; but (again) forsook her on account of (an adverse) public opinion. That respectable lady is living in a forest, (while) I am living in the city.

10. I am born in the best family; I am best among the archers; I am suffering from the worst misery; (yet) my heart is not rent.

11. Surely the creator has created me with an adamantine essence. Now following the instruction of a brāhmaṇa, I wander over the surface of the earth.

12. Obeying the words of gods, I have destroyed this sinful śūdra who was practising penance. Again my life has stood still in my heart (i.e. I am very uneasy).

13. I (shall now) see the adorable sage, engaged in the well-being of this world, so that by seeing him my grief will soon come to an end.

14. As at the rise of the sun snow melts, in the same way (by seeing him) all the grief that has come to me will completely come to an end.'

15. The revered sage Agastya too, seeing the gods who had come there, and being very well pleased offered them a respectful offering and worshipped them.

16. They too, having talked to the great sage, and being delighted went to heaven with their followers.

17. When they had left, the descendant of Kakutstha (i.e. Rāma) got down from Puṣpaka and went to salute the best sage Agastya.

The king (i.e. Rāma) said:

18. O best sage, I am Daśaratha's son. I have come to salute you. (Please) look at me with a pleasing eye (i.e. favour me).

19. By seeing you my sins will be shaken off. There is no doubt (about it).

20. Saying this much and saluting the sage again and again, he (enquired after) the welfare of the servants, the beasts and his son (and said:) "After having killed the śūdra (viz. Śambūka) I have come here to see (you) the revered one."

Agastya said:

21-22. O you best among the Raghus, O you highly lustrous one, (please) accept the respectful offering meant for you. O best among the Raghus, O you who are adorable to the world, O you eternal one, welcome to you. O descendant of Kakutstha, your visit has purified me along with the sages. O you killer of enemies, due to my good luck, you have come here.

23. You are always very much respected due to your many excellent qualities. Therefore you deserve to be honoured. You have always remained in my heart.

24. The gods also proclaim that you, the killer of the śūdra, have come. You have righteously brought the brāhmaṇa's son back to life.

25. O Rāghava, (please) live with me. O you highly in-

telligent one, you will go to Ayodhyā in the Puṣpaka (next) morning.

26. O Rāghava, O gentle one, O king of kings, (please) accept this divine ornament well fashioned by Viśvakarman of a divine body and shining with its own lustre.

27. Do what is agreeable to me. It is said that great fruit accrues (to a person) when what is obtained is again given (by him).

28. You are capable of protecting the best gods including Indra. Therefore I shall duly offer (this to you). O best of men, (please) accept it.

29. Then the great warrior of mighty arms (i.e. very powerful) among the Ikṣvākus, remembering his duty, with the palms of his hands joined in obeisance, said:

30. "O revered sir, accepting a gift from you is censurable on my part. O brāhmaṇa, how can a wise kṣatriya accept a gift given by a brāhmaṇa? Please tell (i.e. explain) it to me.

31. I have sons, I am a householder and I am capable (of securing such gifts), O great sage.

32. I am not overcome with a calamity. (Then) how can I accept this gift? My wife has deceased long back: and I have not (taken to) another wife.

33-34a. Here (i.e. if I accept the gift), I shall merely commit an offence. There is no doubt about it. If a kṣatriya accepts a gift when he is reduced to a miserable condition, he does not incur sin. Manu is the authority in this matter.

34b-35. Manu has said that old parents, a virtuous wife, a young son should be taken care of (by a man) even by doing a hundred evil deeds. (So) O brāhmaṇa sage, I shall not accept the gift offered by you.

36. O you bonoured by gods, (please) do not be angry with me."

Agastya said:

37. O king, there is nothing wrong if kings accept a gift offered to them. O Rāghava, you are able to protect even the three worlds.

38. O Rāma, then protect this brāhmaṇa especially when he is also an ascetic. Therefore I shall duly give (the gift). (Please) accept it, O king.

Rāma said:

39. O brāhmaṇa, please tell me how should a wise kṣatriya accept what is offered by a brāhmaṇa.

Agastya said:

40. O Rāma, in the old Kṛtayuga, that had become one with Brahman, all the beings were without a king: (only) Indra was (the king) of gods.

41-42. Those beings went to the great lord of gods for (securing) a king. (They said to him:) "Gods have a king viz. Śatakratu (i.e. Indra), the gods of gods. O lord of the worlds, for our well-being make (someone) our king, offering worship to whom men enjoy the earth."

43. Then Brahmā, the greatest among gods, called the regents of the quarters with Indra, and said to all of them: "Bestow here a part of your lustre."

44. Then the regents of the quarters (each) gave a quarter of their lustre. Due to that Brahmā became inexhaustible (in lustre), and from (i.e. due to) him the king also became inexhaustible (in lustre).

45. Then Brahmā bestowed the portion (s) of the lustre of the regents of the quarters upon men. Due to that a king is skilled in (looking after) the welfare of these beings.

46. Due to the portion (received) from Indra, the king should order all; and on account of Varuṇa's portion (that he has in him) he nourishes all men.

47. The king directs (i.e. gives) wealth by means of the portion of Kubera (that he has in him); and the king governs his subjects with the portion of Yama that (he has) in him.

48. O best of Raghus, when such is the case, you are the lord of men due to Indra's portion (that you have in you). O lord, (please) accept the ornament to protect me.

49. Then Rāma accepted from the hand of the great-souled sage, the divine, bright ornament blazing like the sun.

50-53a. Rāghava, the killer of the heroes of enemies for a long time examined the ornament and thought again and again, and seeing that it had many bright pearls (big) like the āmalaka-fruits, and it was inlaid with gold, and was well-knit, well-divided and well-fashioned with diamonds, corals, sapphires, rubies, gomedhas[1], Lapis Lazuli and topaz, by Viśvakarman, he was pleased and again thought thus:

53b-54. 'I have never (before) seen such gems inlaid for beauty and worth the price of the earth. I have not seen them even in Bibhīṣaṇa's Laṅkā.'

55. Thinking like this mentally (i.e. in his mind), Rāghava again began to ask the sage about the acquisition of the divine (ornament):

56. "O brāhmaṇa, it is very wonderful, and not obtainable (even) to kings; how did the revered one obtain it? Wherefrom did you obtain it? Who has fashioned it?

57-58a. O you highly intelligent one, I ask you only through curiosity. If the middle portion of the palm of the hand is illuminated when the gem is put on the palm, then one should know it to be of the lowest (quality), and it is condemned in all treatises.

58b-59. O best of sages, that which illumines the directions, is mediocre. That is said to be the best having three rays shooting up. These are said to be of the best kind by the sages.

60. The revered one is a treasure of many divine marvels." When the descendant of Kakutstha was speaking like this, the sage said (these) words:

Agastya said:

61. O Rāma, listen to the great ancient account of what formerly took place in Tretāyuga, when Dvāpara was about to set in, and what I saw in a forest.

62-63a. O descendant of Raghu, O you of mighty arms, know (i.e. listen to) the great wonder. Formerly in Tretāyuga there was a very extensive forest, measuring a hundred yojanas on all sides, and without beasts and tigers.

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1. Gomedha—Same as gomeda, for which see note on I.34.391.

63b-64a. With a desire to practise excellent penance in that manless forest I went to the forest to enter it, O gentle one.

64b-65a. The centre of the forest was always full of roots and fruits, vegetables of various shapes, and good groves of many forms.

65b-67a. In the middle of the forest I saw a wonder, viz. a very beautiful lake five yojanas in length, abounding in swans, ducks and adorned with ruddy geese, crowded with large tortoises and full of the rows of cranes.

67b-68. Formerly I had gone near the lake to practise penance. O best of men, having gone near the auspicious region free from all kinds of violence, I stayed there for one summer night.

69-70a. Having again got up in the morning, I went to that lake; and not far from the lake I saw a dead body not at all touched by decrepitude and lying with great loveliness.

70b-73a. O Rāghava, (I stood) for a while thinking about it: 'There is no being on the bank of this lake; or who is (i.e. can be) this excellent god? Or can this be (the body of) a sage or a king? But where can there be such a sage or a king (near about)? Or how can there be the possibility (of the dead body being that) of a prince here? If the person died the previous day or night or in the morning, I must certainly know the vital part played by the lake (in bringing about the death).'

73b-74. O best of the Raghus, while I thus stood thinking, in a short while I saw before me a very big divine aeroplane looking wonderful, to which swans were yoked and which had the speed of mind.

75. In the aeroplane a thousand celestial nymphs and an equal number of Gandharvas were amusing an excellent man.

76-77a. (Some) were singing divine songs, others were playing on the musical instruments. O you perpetuator of Raghu's family, I saw a man getting down from the aeroplane and eating, after having bathed, the flesh of (that) dead body.

77b-78a. Then having eaten a very large (quantity) of the flesh to the satisfaction of his desire, he quickly got down into the lake and then again went up to heaven.

78b-79. (I said to) him who resembled a god, and who was endowed with great loveliness: "O you resident of heaven, O you

magnanimous one, I (would like to) ask you: "How is it that your food is (so) condemnable while your position is (so) excellent?

80. If it is not a secret, you may (please) tell it to me today. I have a desire to hear what important words they are (i.e. what important things you have to say).

81. Who are you? (Please) speak (and remove) my doubt. O gentle one, why do you eat this censured food? Where do you stay?

82. Whose lordly condition is created as (i.e. transformed into) a dead body (i.e. who was the mighty person that is transformed into a dead body)? How is it that (you are enjoying) condemned food? I desire to hear the truth."

83. Hearing (these) words of (i.e. uttered by) me, O Rāma, best among the good, the resident of heaven, replied with the palms of his hands joined in obeisance, O descendant of Raghu:

84. "Today hear, how this, caused by pleasure and pain, happened in my case. O brāhmaṇa, desire is difficult to be resisted; hear (the reply to) what you ask.

85. Formerly there was a king of the Vidarbha country. He, of great fame, was my father known in the three worlds as Vāsudeva and was religious.

86. O brāhmaṇa, he had sons born from two wives. I (the elder one) was known as Śveta, and the younger one was Suratha.

87. When the father expired, the citizens consecrated me (as the king). There I ruled and was well-settled in righteousness.

88. As I was ruling over the kingdom and protecting my subjects in this way, many thousand years passed.

89. O best of brāhmaṇas, that I (i.e. I who lived like that), due to indifference to the world, as a result of some cause, thought of dying and went to the penance-grove.

90. That I (i.e. who thought...etc.) entered this very charming forest, free from birds, (and came) near this lake only.

91-92. Having placed Suratha on the throne as the king, I having come to this lake, practised a very severe penance. Having

practised penance for ten thousand years in the great forest, I reached an auspicious residence, viz. the healthy world of Brahmā.

93. O best of brāhmaṇas, hunger and thirst tormented me even when I was in heaven; and my organs of sense were very much afflicted.

94-95. Then I said to the grandsire, the greatest in the three worlds: 'O revered sir, this heaven is free from hunger and thirst. Of what deed (of mine) is this the result that I am having (i.e. am oppressed by) hunger and thirst? O respectable grandsire, tell me what food I should eat.'

96. Then, O great sage, the grandsire having thought for a long time said (these) words to me: 'You have no other food than that produced from your own body.

97. You always eat your own flesh. While you were practising excellent penance you have nourished your body.

98-99. O Śveta, note that nothing that is not given springs up (i.e. the fruit of what is given only is obtained by human beings) on the earth. Formerly you never even gave anything as alms to a (human) being pressing (you i.e. entreating you) for it; in your house also you never gave anything to a guest (even) through a mistake (or) ignorance. Therefore hunger and thirst are oppressing you now even though you are staying in heaven.

100. O best king, you eat your own body well-nourished with (different kinds of) food. That would give you satisfaction.'

101-102. Thus addressed (by Brahmā), I said to god Brahmā: 'O lord, when I would have eaten my body, I would not have any food, except boiled rice, that would satiate my hunger. I shall eat my body till it is exhausted. Nothing agreeable comes to me.'

103. Then Brahmā again said to me: 'I have made your body inexhaustible. O Śveta, day by day your dead body (of the previous existence) will be (more and more) fat.

104-105. O king, till hundred years are over, eat your own flesh. When the revered Agastya, of great penance and very inaccessible comes to the Śvetāraṇya, you will be free from the calamity; for he is able to protect (i.e. free) gods and demons including even Indra.

106. Then what about this censurable food of you (i.e. he will easily make you get rid of this censurable food)? That great-souled one (i.e. Agastya) has well accomplished a great mission of the gods.

107. Having rendered the ocean waterless (i.e. having emptied the ocean) he destroyed the demons. He also stopped Vindhya who was growing due to his hatred for the Sun.

108. And he also made this dangling earth settled (i.e. steady) with heaviness. The southern direction had gone to the heaven, and the three worlds were in distress.

109-110. Having gone to him with the gods I sent him to the southern direction. O magnanimous one, I said, make the earth well-poised with heaviness (i.e. by making it heavy). O lord of kings, the sage remaining (there) made the entire earth even. It is seen like that even now.'

111. That I (i.e. I who was told like that) having heard the words of the revered lord of gods, am eating this condemnable food, this excellent body of mine.

112. Today a hundred years have completed (since) I (have been eating) this censurable food. O brāhmaṇa, it is not getting exhausted, and I am fully satisfied.

113. I, who am tormented by this calamity, am thinking about the sage day and night. 'When will that sage appear before me in (this) forest?'

114-115a. Thinking thus I have passed a hundred years. O brāhmaṇa, that Agastya (alone) will certainly be my refuge. No other brāhmaṇa than the pitcher-born (Agastya) will be my refuge."

115b-116. O Rāma, hearing these words (of Śveta), and seeing censurable food, I, who was full of great compassion, thought: 'I shall make that king, going to heaven, an enjoyer of nectar and shall put an end to his abominable food'.

117. And I said to him: "What will Agastya do? I shall destroy this censurable food of yours, O you highly intelligent one.

118-119. Ask your mind for the desired object; (for) the mind is highly agreeable." Then that resident of heaven said to

me: "O sage, how can I falsify the the words of Brahmā. None else but the pitcher-born son of Maitrā-Varuṇa will save me.

120-121a. O brāhmaṇa, even without being asked by me Brahmā has told me thus." I said to that Śveta, who was speaking thus: "Through your good luck, you have seen me, who have come here. There is no doubt about it (i.e. about your good luck)."

121b-122a. Then that resident of heaven, having recognised me, fell (i.e. prostrated himself) on the earth like a staff. Raising him I then said to him: "What can I do for you ?"

The king said:

122b-123a. O brāhmaṇa, today protect me from this wicked deed of eating this abominable food, so that by what you will do I shall have inexhaustible heaven (i.e. live in heaven eternally).

123b-124. Then the king, adorable to the world, gave me (this) gift. "You may (please) favour me. (Please) accept this gift. O best and gentle brāhmaṇa, this ornament (I am giving you) for my protection.

125-127a. O brāhmaṇa-sage, accept it. Please favour me. O brāhmaṇa, I offer you these cows, this gold, wealth with garments, articles of food and this ornament satisfying all desires and also (giving) all pleasures. O brāhmaṇa sage, please favour and protect me."

Agastya said:

127b-128a. O descendant of Raghu, having heard the words of the resident of heaven full of pain and pleasure, I made up my mind to save him and not through greed.

128b-130a. When I accepted the ornament, and when it was in my hand, the former human body of the king was no more. When the body was destroyed, the royal sage, instructed by me, went in the aeroplane to heaven with great joy.

130b-131. He, comparable to Śakra, gave this auspicious ornament to me. For that reason, O Kākutstha, he, of wonderful deeds, gave me the ornament. Then Śveta, the king of Vidarbha became free from sins.

CHAPTER THIRTYSEVEN

Rāma's Abstaining from the Performance of Rājasūya

Pulastya said:

1. The descendant of Raghu, having heard those most wonderful words, asked Agastya again, prompted by the importance of the ornament and through amazement.

Rāma said:

2. (Tell me) O revered sir, (about) the fearful forest where the Vidarbha-king Śveta practised penance. Tell me how the wonderful thing took place there.

3. Tell me how, (when) the fearful forest was desolate and void of beasts the king entered it to practise penance, O great sage.

4. Tell me how it was manless for a hundred yojanas around and how and on what business you entered it.

Agastya said:

5. Formerly in Kṛtayuga there lived Manu, the king who wielded the rod (as a symbol of judicial authority and punishment). His son was Ikṣvāku by name, whose lustre was unlimited.

6. (Manu) installed him, the elder son, on the throne on (i.e. of) the earth with the consent (of all) and said to him: "Be the king of royal families on the earth."

7. O Rāghava, the son promised to the father to do so. Then being highly pleased, he again said to him:

8. "I am pleased with your very generous deeds. There is no doubt about it. Protect the subjects with the rod. The rod (should not be used) without (proper) reason.

9. That rod (i.e. punishment), which is inflicted upon the culprits by men here (i.e. in this world), being duly freed (from any blemish) takes the king to heaven.

10. Therefore, O (my) son, O you of mighty arms, be

scrupulous (about using) the rod. If you do so, then you will have great religious merit in this world."

11. Thus having very much advised his son with perfect concentration and being happy, Manu went to the world of Brahmā.

12. He (i.e. Ikṣvāku) became anxious (with the thought): 'How shall I generate sons?' As a result of various deeds he became united with (i.e. he had) many sons.

13. He gratified his dead ancestors with (i.e. by giving birth to) (his) sons resembling sons of gods. Best among them was the youngest.

14-15a. He was brave, had mastered the lores and was important as he was honoured by people. Foreseeing that (for committing a grave sin) the rod in future will fall on his person (i.e. on him), the intelligent father named him Daṇḍa.

15b-16. Seeing that terrible blemish of the son, O Rāghava, the lord gave him kingdom between Vindhya and Nīla (mountains). That Daṇḍa became the king there on the beautiful top of the mountain.

17. Similarly he fashioned a matchless city for his residence; and he himself named the city Madhumatta.

18-19a. Thus endowed with (i.e. possessing) that region the brave (Daṇḍa) lived there. Thus the king with (the help of) his priests governed that kingdom, full of subjects that were very much pleased, as the king of gods (i.e. Indra) ruled in heaven.

19b-20a. O descendant of Kakutstha, the righteous-minded Daṇḍa governed the kingdom, free from any source of vexation for many groups of myriads of years.

20b-21a. Some time during the charming month of Caitra, the king approached the beautiful hermitage of Śukra.

21b-23. There he saw Śukra's daughter of matchless beauty on the earth, who was wandering in the forest. Seeing her tall and stout, being in (the prime of) youth, with moon-like face, beautiful, of a fine nose, charming in all limbs, with stout and raised breasts, slim in the waist and big (in size), he was pleased.

24. Seeing her who had put on (only) one garment, who was (all) alone, and who was in her first (i.e. prime) youth, he naturally became tormented by love.

25-26. Approaching the well-reposed unmarried girl he said (these) words to her: "O you lady of beautiful buttocks (i.e. O you beautiful lady), wherefrom do you come? Whose daughter are you, O beautiful lady? I am tormented by love, therefore I am asking (you), O you beautiful lady. O charming lady, merely on seeing you, my heart is snatched by you.

27. Know me to be dead if I do not get to enjoy this your beautiful face which attracts the hearts of sages.

28. My life is taken away by you; O beautiful lady, revive me. O you charming lady, I am your servant. Accept me who am your devotee."

29. When the king, intoxicated by the passion of love, was thus talking, the daughter of Śukra politely spoke to him:

30. "Know me to be the daughter of Bhārgava, i.e. Śukra of pious deeds. (I am) Arajā by name and the eldest daughter of (Śukra) living in the hermitage.

31. O best king, my father is Śukra, and you are the disciple of that great-souled one. So, O king's son, I am your spiritual sister.

32. O king, please do not utter such words. You should (in fact) protect me from other very wicked men.

33-34. My father is irascible and (when) angered will reduce you to ashes. Or (if) in view of the customary laws laid down for a king you (desire) to have union with me per force, ask my father through a prescribed course of conduct. O best king, request my father of a great lustre.

35. Otherwise you will certainly meet with a great terrible grief. When my father is angry he would burn (even) the three worlds."

36. Hearing these inauspicious and very fearful and terrible words from (i.e. of) her, Daṇḍa, who was intoxicated by passion, said again with his head hung down:

37-38. "O you beautiful lady, favour me who am mad with lust. O you beautiful lady, you have arrested my life; it will (now) perish. Let there be hostility or let me be even killed very (mercilessly) after I obtain you. O you timid one, resort to me—your devotee. I have great attachment for you."

39-40. Speaking thus, the king forcibly seized the girl with one hand, and snatched off her garments with the other (hand).

He pressed her body with his body and put his mouth into hers (i.e. kissed her) and started copulating freely with her who was trembling (with fear).

41. Having wrought that very dreadful and fearful mischief, Daṇḍa quickly went to his city like an intoxicated elephant.

42. That daughter of Bhārgava (i.e. Arajā), helpless, dejected and weeping, waited, (there) not far away from the hermitage, for her father, honoured by gods.

43. That royal sage of great lustre, oppressed with hunger, and surrounded by his disciples, returned, after having bathed, to his hermitage.

44. He saw the helpless Arajā with an overflow of menstrual discharge (i.e. bleeding profusely) resembling the subjugated moonlight in union with the clouds.

45. The great-souled one, being oppressed with hunger, was very much angry. Burning the three worlds as it were (with his anger) he said to his disciples:

46-47. "See the terrible calamity, resembling the blazing flame of fire, of (i.e. brought about by) the perverse and short-sighted Daṇḍa, due to which (calamity), he along with his followers, will meet with a disaster. There is no doubt about it. He has here touched the flame of a blazing fire.

48. Since the wicked-minded one committed such a terrible sin, therefore he will get the worst shower of dust.

49. The wicked king, who has done a sinful deed, will, along with his country (-men) and servants, and army and vehicles, meet with destruction.

50. May Indra agitate with great shower of dust (i.e. dust-storm) the wicked king's region, upto a range of hundred yojanas on all sides.

51. All mobile and immobile beings that are here (i.e. in his country) will soon perish due to the shower of dust (i.e. the dust-storm).

52. For seven nights there will be an unexpected shower (i.e. storm) of dust in (the area over which) Daṇḍa's kingdom—including forests and hermitages—extends."

53. Bhārgava, who was inflamed with anger, saying these

words to the inmates of the hermitage, told them to stay at the end of (i.e. outside) the country.

54. When Uśanas said (this much), the people living in the hermitage quickly made their abode outside that region.

55-56. Having spoken these words to the sages, he spoke these words to Arajā: "O you of very wicked mind, being well-composed live in here. This hermitage, shining charmingly, extends supto a hundred yojanas. O Arajā, remain here without menstrual discharge for a period of one hundred years."

57. Hearing the order of the brāhmaṇa-sage, Bhārgavī, being extremely grieved said to Bhārgava, her father: "All right."

58. Saying so Bhārgava shifted his residence to somewhere else. Within a week the region was reduced to ashes as was said by (the sage), the expounder of the Vedas.

59-60. O kind Rāma, therefore, Daṇḍa's region of the Vindhya mountain was cursed by Uśanas (i.e. Bhārgava) when that offence was committed (by Daṇḍa). Since then (that region) is called Daṇḍakāraṇya, O descendant of Kakutstha. O Rāghava, I have told you all this that you ask (i.e. have asked) me.

61-62. O hero, the time for offering the evening prayer is passing away. O best among men, O Rāma, these great sages, with their pitchers full (of water), are, after offering libations of water, worshipping the Sun, everywhere; all the sages (have offered prayers) with the eulogies composed by Brahmā etc. and learnt by heart by them.

63a. O Rāma, the Sun has set. Go and sip water.

63b-64a. Obeying the words of the sage, Rāma, the descendant of Raghu, proceeded to that auspicious lake to offer his evening prayer.

64b-66. A vulture and an owl had been living for years together, in the charming forest-region, adorned with trees rendered auspicious by a river, having, a big mountain, adorned with hundreds of cuckoos, having parks (resounding with) the cries of various birds, full of many beasts, crowded with lions and tigers, and full of many brāhmaṇas.

67. The vulture of a wicked resolution, fought with the owl claiming the owl's residence to be his (vulture's) own.

68. (They decided:) Lotus-eyed Rāma is the king of all the world. We shall quickly approach him and (seek his verdict as) to whom this residence belongs.

69-70. The angry and intolerant vulture and owl approached (Rāma). Having quickly approached Rāma, the two, with their minds agitated with dissension, and hating each other, touched Rāma's feet. Seeing the best of the descendants of Raghu the vulture said (these) words:

71. "In may opinion you are the best among gods and demons. You, who are highly intelligent, are superior to Bṛhaspati and Śukra (in intelligence).

72. You know the higher and lower among the beings and are like another Indra in the mortal world. Like the Sun you are difficult to look at. In dignity you are like Himālaya.

73. In gravity you are the ocean. You are Yama, the regent of the quarter. In forgiveness you are like the earth, in quickness you resemble the wind.

74. You are the lord, endowed with everything; O Rāghava, you are of the nature of Viṣṇu. You are intolerant, difficult to conquer, victorious and are the master of the science of the use of all missiles.

75-77a. O best among men, O lord of gods, (please) listen to my request. O lord, I have, with the might of my arms, formerly constructed my residence. The owl snatches it off. O king, (it is too much when he does so) especially in your presence. O king, he disobeys your order. Rāma, inflict capital punishment on him."

77b. When the vulture said like this, the owl said (these) words:

78-79. "O lord, O king, (please) listen with concentration to my request. O Rāma, the king is born (with portions) from the Moon (Soma), Śakra, the Sun, Kubera and also Yama. There is little in him that is human; and you are said to be full of all gods and are devoted to Nārāyaṇa.

80. O king, your being Soma (i.e. your having the portion of Soma in you) consists in that after a proper thought is given to what should be done you protect the beings from miseries; for you dispel darkness (i.e. ignorance).

81. In the event of an offence, you, due to the rod (i.e. punishment) remove the fear of the subjects from the wicked and since you are a donor, a striker and a protector, therefore you are Indra.

82. You are unassailable among all beings. You are said to be fire on account of your lustre. O Rāma, you are Bhāskara (i.e. the Sun) as you repeatedly torment the wicked.

83. You are evidently comparable to the lord of wealth (i.e. Kubera) or (rather) you are superior to Kubera. O you best of kings, your wife Śrī (i.e. Lakṣmī) always rests in your mind.

84-85. On account of your having Kubera's treasure, you are Kubera; you are equal to (i.e. look equally upon) the immobile and the mobile beings; and O Rāghava, you look (equally) on your enemy as well as your friend. You always rule according to the law, by following (i.e. by paying regard to) usage and methods.

86. Death, O Rāma, is said (to come) to him, with whom you are angry; therefore, O king, your praise is sung and you are known as Yama.

87. O best king, your manly disposition is solely devoted to compassion. You are full of pity for all.

88. The king is the strength of the weak and the helpless. He is the sight of those who have no eyes; he is the intellect of those who have no thoughts.

89. You are even our lord; (please) listen, O you righteous one. You should think as do the birds.

90. You should appoint him, who is our protector, as the lord of birds. O lord, when you are nearby, let us not be without a lord.

91. Formerly you yourself have created the aggregate of living beings of four kinds. O king, this vulture, who has entered (i.e. taken unlawful possession of) my residence, troubles me.

92a. O best of men, you rule among gods and human beings."

92b-93. Having heard this Rāma called his ministers—Viṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla, Sumantra and Mahābala.

94-95a. These were the ministers of Rāma and also King

Daśaratha. They were wise, magnanimous, and were well-versed in all sciences; and also they were very calm, were of a high descent, and were proficient in politics and (in giving) counsel.

95b-97a. Having called them and having got down from Puṣpaka, the best of the Raghus asked the vulture and the owl who were quarreling: "O vulture, tell me in truth for how many years you have made (i.e. have been living in) that residence? I am curious to know it."

97b-98. Hearing this, the vulture spoke to Rāma, who remained there: "O Rāma, my house has stood since the time this earth was filled with lofty men having many arms."

99. The owl said to Rāma: "This residence belongs to me O king, since the time the earth was adorned with trees."

100-101a. Hearing this, Rāma spoke to the members of the assembly: "That is no assembly where old men are not present; they are not old, who do not tell about moral virtue; that is not moral virtue which has no (element of) truth; that is not truth which approaches deceit.

101b-102a. All those members of the assembly who, after having gone to (i.e. attended) the assembly, sit silent, brooding (on something else) and do not speak out what is proper for the occasion, are liars.

102b-103. A thousand nooses of Varuṇa bind that man who does not say wise things through passion, through anger through fear. One noose out of those (nooses) gets untied after one year is over.

104a. Therefore, one who knows the truth should speak it properly."

104b. Hearing this the ministers then said to Rāma:

105. "O you highly intelligent one, the owl seems to be the proper (owner of the residence), and not the vulture. O great king, you are the authority, for the king is the greatest resort.

106-107a. All the subjects have the king as their foundation. He is the eternal virtue. Those men whom the king rules, do not suffer. Such best men are spared by Yama."

107b. Hearing the words of his ministers, Rāma said:

108-109. "(Please) listen to the old account which has been

narrated (often) and which I shall (now) tell you. At that time (i.e. in the beginning) all these three worlds with the heaven, the moon, the sun, the stars, the mountains, the earth, the trees, the ocean, the mobile and the immobile, were one as though it were one sky.

110-111. The reborn (?) entered, with Lakṣmī, the belly of Viṣṇu. Having arrested her the great-lustred and self-possessed one, having entered the ocean, slept there for many hundred years. When Viṣṇu had (thus) slept, Brahmā entered his belly.

112. Knowing him to be multi-streamed, the great one possessed of superhuman powers entered him. From the navel of Viṣṇu arose a lotus decorated with gold.

113-114. Then the great lord Brahmā possessed of superhuman power having come out of (Viṣṇu's belly), desiring to create the earth, the wind, mountains and trees, the one of great penance created (all these) and all beings in between them, (and also) human beings, creeping animals, viviparous animals, and egg-born animals.

115-116. From his body sprang up Kaiṭabha with Madhu. The two very powerful and fearful demons, who had obtained boons, seeing the creator, got angry, and O king, they ran to the self-born one to eat him.

117-118. Seeing them all the beings got out separately (i.e. one by one). Being eulogised by Brahmā, Viṣṇu killed Madhu and Kaiṭabha, and for the stability of the earth, augmented it with their marrow (*meda*). The earth, having the odour of (their) marrow, came to be called Medinī since then.

119. Therefore the vulture is a liar; the sinner is claiming other's residence as his own. The wicked one must be punished. There is no doubt about it."

120. Then an unembodied voice spoke from the sky: "O Rāma, do not kill the vulture who was burnt by the power of penance.

121-122. O lord of men, this lord of beings was formerly burnt by Gautama. His name is Brahmadatta. He, a brave one, of a true vow and pure, having gone to the house of the brāhmaṇa-sage, begged him for food. O best king, he enjoyed it for a full hundred years.

123-124. O you of great lustre, having offered Brahmadatta water for washing his feet and respectful offering he himself made (arrangements) for his meal. Having entered the house of the great-souled one for food, he, seeing a lady with full (i.e. plump) breasts, touched them with his hand.

125. Then the angry sage gave a very cruel curse: O you fool, be a vulture.

126-128a. Then the king said to the sage: "O glorious one, favour me (so that) there will be freedom from curse (i.e. I shall be free from your curse)." O king, the kind (sage) having heard his words, again said (to him): "In Raghu's family, Rāma of great fame and having eyes like lotuses will be born as the (most) illustrious among the Ikṣvākus. Seen by him, you will be free from sins, O best among men."

128b-129. Hearing that Rāma saw him and he became a king. Then quickly giving up his vulture-form, and besmeared with divine sandal, he, a man of divine form, said to that king:

130-131 "O Rāghava, well-versed in piety, well (done). Due to your favour I have been freed from a terrible hell. You have made me free from sins. I have given up the vulture-form." Then the king in a human form said to the owl: "O you owl, conversant with piety, enter your own house.

132-134. After having offered evening prayers I shall go to the place where that sage (Agastya) is." Then having sipped water, and offered the evening prayers, Rāma entered the hermitage of the pitcher-born, great-souled (sage). Agastya respectfully brought for his meal excellent fruits and roots and tasty vegetables. That best among men (i.e. Rāma) ate that food resembling nectar.

135-136. Pleased and fully satisfied he lived (there) that night. Getting up at day-break, and having performed the daily rites, the best of the Raghus went to the sage (to get his leave) to go, O you subduer of enemies. Having saluted the great sage born from a pitcher, Rāma said to him:

137-138a. "O brāhmaṇa, I take my leave of you. I am leaving. (Please) allow me (to go). O great sage, by seeing you I am blessed; I am favoured (by you). Luckily due to you I shall have my soul purified."

138b-139a. When Rāma was speaking thus the sage, the treasure of penance, being very much pleased and with tears in his eyes, said to him of a wonderful appearance:

139b-140a. "O Rāma these auspicious words uttered by you are extremely wonderful. What you said, O descendant of Raghu, will purify all beings.

140b-142. O Rāma, those who look at you even for a short while with friendly eyes are purified by eulogies: so say the gods; and those beings on the earth, who look at you with fearful eyes are instantly killed by Brahmā's rod (of chastisement) and go to hell. O best of Raghus, you are like this. You are the purifier of all human beings.

143-145a. O Rāghava, those who describe you (i.e. your merits) will attain perfect success. Go safely, without any fear from anywhere, along the path free from any danger. Govern your kingdom righteously. You are the refuge of (all) the worlds." Thus addressed by the sage, the king (i.e. Rāma), with the palms of his hands joined in obeisance, saluted Agastya, the best sage.

145b-146a. Having saluted the best sage and (others) superior in penance, he, unbewildered, got into the Puṣpaka, decorated with gold.

146b-148a. The groups of sages on all sides honoured him, who was leaving, with blessings as gods honour Indra. When it was half a day (after having left Agastya's hermitage i.e. after travelling for half a day), Rāma who knew everything, reached Ayodhyā and went to his private chamber on foot.

148b-149a. Then having dismissed the charming, Puṣpaka, taken (anywhere) at will, the king, the descendant of Kakutstha, having come out of the private chamber, said these words to the door-keepers:

149b-150a. "Go quickly to Lakṣmaṇa and Bharata. Tell them about my arrival, and bring them (here); do not delay."

150b-151. The door-keepers, having heard (these) words of Rāma, of unimpaired deeds, went to the two youths, and having invited them, reported to Rāghava. The door-keepers had brought the two youths as per Rāma's order.

152. Rāma, seeing beloved Bharata and Lakṣmaṇa, who

had come (there) embraced them and said these words to them:

153. "I have properly carried out the excellent mission of the brāhmaṇa. O descendants of Raghu, hereafter I wish to do (something) which is the cause of (i.e. which would lead to) religious merit.

154. With you who are my (very) souls I desire to perform the excellent Rājasūya sacrifice in (i.e. by) which eternal merit (is obtained).

155-156. Formerly, Brahmā, the creator, living at Puṣkara, performed three hundred and sixty sacrifices. Soma, the knower of piety, having performed the Rājasūya sacrifices, obtained an excellent famous position in all the worlds.

157. Mitra, the destroyer of enemies, having performed the Rājasūya at a very auspicious time, became Varuṇa.

158a. Terefore, you two, having given a thought to this act, tell me (your opinion) about it."

Bharata said:

158b-160. O Righteous one, you are the highest Dharma. All the earth is supported by you, O you of mighty arms. O you of unlimited valour, (your) fame is great. All the kings look up to you as the great-souled gods look up to the Creator. O lord of the world, similarly we also (look up to you). O you highly intelligent one, O king, the subjects also look upon you as their father.

161-162a. O Rāghava, here, on this earth, you have become the shelter of beings. You who are like this (i.e. as described), O tormentor of enemies, (should) not perform such a sacrifice; since due to it the destruction of all the beings on the earth appears (imminent).

162b-164a. O best of kings, O lord of men, it is heard that in the Tārakāmaya war a great battle took place between Soma and the Stars. Soma bad taken away, through lust, Tārā, the wife of Bṛhaspati. Then a great battle took place, which destroyed gods and demons.

164b-166a. O best king, when the sacrifice performed by Varuṇa was over, all the aquatic animals like the fish and the tortoises perished. O Rāghava, at the end of the Rājasūya

sacrifice performed by Hariścandra, a great and terrible battle, Āḍībaka[1], took place which destroyed the entire world.

166b-167a. All the beings that were in the earth turned into animals walking horizontally. It is heard that (even) divine kings perished in the Rājasūya sacrifice.

167b-168a. O you best among men, O king, such as you are, having carefully thought about the well-being of beings, (please) practise auspicious and complete piety.

168b-169. Having heard Bharata's words, Rāma respectfully said; "O you knower of Dharma, O you killer of enemies, I am pleased with these words (uttered) by you. O you who are devoted to righteousness, I have taken away my mind (i.e. have refrained) from (performing) the Rājasūya sacrifice.

170-171. I shall practise complete virtue and will install the (image of) Vāmana at Kānyakubja. O great hero, that fame of mine (i.e. my fame due to that will) have gone to heaven, as Gaṅgā (bacame famous) due to Bhagīratha. There is no doubt about it.

CHAPTER THIRTYEIGHT

The Installation of the Image of Vāmana

Bhīṣma said:

1. O brāhmaṇa-sage, how did Rāma install (the image of) Vāmana at Kānyakubja? Where did he get him (i.e. the image)? Tell me (all this) in detail.

2. O revered one, similarly the sweet words with which you described Rāma, gave pleasure to my ears.

3-4a. People look at Rāma with love and affection. Rāma, who knows virtue, who is grateful, who is firm in mind and who is well-composed, rules over the entire world righteously.

1. Āḍibaka—According to Monier-Williams a eombat fought by the birds Āḍi and Baea (into which Vasiṣṭha and Viśvāmitra had been transformed respectively).

4b-5. When he is ruling the kingdom, trees are abundant and full of juice and satisfy all desires; there are various garments (easily available); the earth has (on it) exuberant growth (of corn etc.); great-souled men have no rivals.

6. He has done a (good) deed for gods, since he easily destroyed Rāvaṇa, who was a nuisance to the world, along with his sons and ministers.

7. O best brāhmaṇa, he thought of practising full virtue (i.e. practising virtue fully). O sage, I desire to hear his full life.

Pulastya spoke:

8. O king, listen with concentration to what Rāma did after he established himself on the path of virtue.

9-13a. He remembered that lord of demons (viz. Bibhīṣaṇa): 'How will the demon viz. Bibhīṣaṇa, well-established in Laṅkā, be governing (his kingdom)? Hostility with gods is a sign of destruction. I have given him that kingdom (lasting) till the time of the moon and the sun (i.e. as long as the moon and the sun shine in the sky). If he does not perish, I shall have eternal and stable fame. Here (i.e. in the world) Rāvaṇa practised penance for his own destruction. That most sinful (demon) has now been destroyed as a mission of gods. Therefore now I should myself go and look for Bibhīṣaṇa. I should advise him what is good for him so that he would remain (there) permanently'.

13b-14a. When Rāma of unlimited lustre was thinking[1] like this, Bharata came (there). Seeing Rāma he said this (i.e. these words):

14b-15a. "O lord, O best among men, what are you thinking about? If it is not a secret about your mission for gods, or about a deed on the earth or about your own undertaking, then tell (it to) me."

15b-20a. Rāghava said (these) words to Bharata who was speaking thus and standing there and contemplating: "There is nothing that is secret for you (i.e. I hide nothing from you).

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1. Cintayataḥ—see 'Sasmāra' in 9 (a) above.

You are my external life; so also is Lakṣmaṇa of great fame. There is nothing that I have which should not be known by you (two). Take this to be the truth. This is my great anxiety as to how Bibhīṣaṇa, for whose well-being I destroyed Rāvaṇa, behaves with gods. Therefore I shall go to Laṅkā where that Bibhīṣaṇa resides. Having seen that city and having told the demon what ought to be done, and also having seen the entire earth and Sugrīva, the lord of monkeys, as well as having seen Śatrughna, the great king and my brothers' sons on all sides (I shall come back)."

20b-21a. When the descendant of Kakutstha (i.e. Rāma) was speaking like this, Bharata who was standing in front of him, said (these) words to Rāghava: "I shall accompany you".

21b. "O you of mighty arms, let it be so. Let Lakṣmaṇa stay here."

22. Speaking like this to Bharata, Rāma said to Lakṣmaṇa (who was to remain) in the city: "O brave one, till we two come back you have to protect (the subjects)."

23. Having thus instructed Lakṣmaṇa, and having thought of the Puṣpaka, he, who enhanced the joy of Kausalyā, got into the plane.

24-26a. Puṣpaka then reached that region from where it was the Gāndhāra country (from where the Gāndhāra country started). Having seen Bharata's sons, and having observed the behaviour of the world they went to the eastern direction where (there were) the two sons of Lakṣmaṇa. The two descendants of Raghu (viz. Rāma and Bharata), having stayed in those cities for six nights went in the plane towards the southern direction.

26b-27. Having paid homage to Prayāga, the place of the confluence of Gaṅgā and Yamunā, resorted to by sages, and having paid obeisance to Bharadvāja, the two went to Atri's hermitage. Having conversed with the sages there, they went to Janasthāna.

Rāma said:

28. Formerly the wicked Rāvaṇa kidnapped here, Sītā, after having killed the vulture Jatāyus, who was the friend of our father.

29. Here we had a great fight with that vile, accursed Kabandha. Sītā remained in Rāvaṇa's house.

30-31a. "On the excellent mountain Ṛṣyamūka lives a monkey named Sugrīva. He will help you. With your younger brother (Lakṣmaṇa) go to Pampā. Having reached the lake Pampā go to the female ascetic Śabarī."

31b. Rāma who was thus told, was sad and had no hope for life.

32-33a. "O hero, this is that pond of lotuses at (i.e. by the side of) which Lakṣmaṇa said to me: 'O best among men, O destroyer of enemies, do not grieve. When I am your obedient servant you will (re)gain Sītā.'

33b. Here I spent the months of the rainy season like a hundred years.

34-35. O you tormentor of the enemies, here only I killed Vālin for Sugrīva. O hero, this Kiṣkindhā, maintained by Vālin, where that virtuous lord of the monkeys, viz. Sugrīva, lives for a hundred years with the monkeys, is seen (now)."

36-37a. Then the two heroes, Bharata and Rāma, just went into the city. Seeing the two brothers that had arrived (there, Sugrīva) having saluted them, said these words:

37b. "O brave ones, where are you proceeding? What mission are you undertaking?"

38-42. Making them seated (i.e. offering them seats) he made a respectful offering to them. When thus the most righteous descendant of Raghu sat there in the court, Aṅgada, Hanūmān, Nala, Nīla and Pāṭala, and also Gaja, Gavākṣa, Gavaya and the very famous Panasa, the priests and ministers, astrologer Dadhivakraka, and Nīla, Śatabali, Mainda, Dvivida, Gandhamādana, Vīrabāhu, Subāhu, Vīrasena, Vināyaka, Kumuda—lustrous like the sun, Suṣeṇa—the chief of the herd of monkeys, Ṛṣabha, Vinata and Gava of a terrible valour, and also the king of the bears, Dhūmra came there with their armies.

43-44a. All the inmates of the harem, also Rumā, Tārā, similarly (ladies in) Aṅgada's harem and other female attendants having incomparable joy, said: "Fine, fine".

44b-45. The magnanimous monkeys with Sugrīva, also the very fortunate female monkeys like Tārā, having seen Rāma, with throats (choked) with tears, saluted and said to him:

46-47. "O lord, where is that respectable lady whom you had, after having totally vanquished Rāvaṇa, got purified in fire before my father and the lord of Umā (i.e. Śiva), and whom you had brought to this city? I am not seeing her before you. O you descendant of Raghu, you do not look charming without her.

48-49a. Nor does that chaste lady (look charming) without you. Where indeed is that Jānakī (now)? I do not know your having any other wife. You do not look charming without (your) wife, as the pair of the Krauñca birds or that of the Cakravāka birds (does not look charming without either of the mates, i.e. one of the two is not charming)".

49b-51. Lotus-eyed Rāma, the best among speakers said to Tārā, having her face like the moon (and) who was speaking like this: "O you of fine teeth, O you of broad eyes, it is difficult to resist destiny (Kāla).[1] Know that all this mobile and immobile world is fashioned by destiny." Having dismissed all those ladies, Sugrīva stood before (Rāma).

52. Sugrīva said: "O lords of men, tell me quickly about that mission also for which you have come here. It is time to do what should be done."

53-54a. Bharata, urged by Rāma, told Sugrīva, who was speaking like this, about Rāma's going to Laṅkā. Sugrīva said to them, "With you I shall go to the city (of Laṅkā) to see the demon Bibhīṣaṇa, O lord."

54b. Thus addressed by Sugrīva, Rāma said, "Go (i.e. accompany us)."

55. The three, viz. Sugrīva and the two Rāghavas got into the Puṣpaka. Just then the plane reached the other shore of the ocean.

56-57. Rāma said to Bharata, "With four ministers, Bibbīṣaṇa the lord of demons, saw me here to save (i.e. so that I should save) his life. Then he was consecrated by Lakṣmaṇa on the throne of Laṅkā; and here, on the other shore of the ocean I lived for three days.

58. (I thought): 'He (i.e. the ocean) will appear before

1. Kālo hi... an oft-repeated saying in the Sanskrit language.

me and the mission of the kinsmen will be done;' but, O you killer of enemies, he did not appear before me.

59. O Rāghava, on the fourth day I became angry. I stretched my bow and held the divine missile in my hand.

60. Seeing me (angry, the ocean) seeking shelter resorted to Lakṣmaṇa. I was pacified by Sugrīva (with the words): 'O Rāghava, pardon him'.

61-62. Then the arrow discharged by me went off (and fell in) to the Maru country. Then the ocean-king, being very modest, said to me: 'O Rāma, O best of men, build a bridge and go to Laṅkā (along it), (thus) crossing the great ocean full of water'.

63. I have built this bridge on the ocean, the abode of Varuṇa. Within three days it was (i.e. its construction was) completed by the best monkeys.

64. On the first day they constructed (its part of the length of) fourteen *Yojanas*. On the second day, they constructed (its part of the length of) thirtysix *Yojanas*, and on the third day (they constructed its part of the length of) half a hundred (i.e. fifty) *Yojanas*.

65. This (i.e. here) is seen that Laṅkā with golden ramparts and portals. Here a great siege was laid by the best monkeys.

66. On the fourteenth day of the bright half of Caitra a great battle took place here. (This is the place) where on the eighteenth day that Rāvaṇa was killed.

67. Here Prahasta, the best among the demons, was killed by Nīla. Here Dhūmrākṣa was killed by Hanūmat.

68. (Here) the maganimous Sugrīva killed Mahodara and Atikāya. Here Kumbhakarṇa was killed by me and Indrajit by Lakṣmaṇa.

69-70a. I also killed here Rāvaṇa, the best demon. Here arrived Brahmā, the grandsire of the worlds to talk (to me), and also the trident-holder, the bull-bannered (Śiva) along with Pārvatī.

70b. (Here) also (came) the hosts of gods led by the great Indra with Gandharvas and Kinnaras.

71. The great king, my father, surrounded by groups of celestial nymphs and of Vidyādharas, also arrived from heaven.

72. In the presence of all of them, I desiring Sītā's purification, told her (to enter fire); she entered fire and was purified.

73-74. She was seen by the rulers of Laṅkā, gods and was accepted by me at the behest of my father. Then my father also said to me: 'O son, go to Ayodhyā. O Rāghava, I do not very much like heaven without you. O son, you have emancipated me; I have reached Indra's world.'

75. The king (i.e. Daśaratha) also said to Lakṣamaṇa: 'O son, you have earned religious merit. With your brother you will obtain (i.e. go to) best worlds.'

76-77a. Calling Sītā, the king said these words to her: 'O you of a good vow, do not entertain anger against your husband. O you of auspicious eyes, your husband will get excellent fame'."

77b-78. When Rāma was speaking like this, and when Puṣpaka came to a halt, the best demons that were there and the spies having quickly gone to Bibhīṣaṇa told him that Rāma had arrived with Sugrīva.

79. And Bibhīṣaṇa, having heard about Rāma's arrival in the vicinity, honoured the spies with (i.e. by satisfying) all their desires and with (i.e. by giving them) gold.

80-81a. Having adorned that city, he came out with his ministers. Seeing Rāma seated in the aeroplane like the sun on the Meru mountain, he saluted Rāma by the prostration of the eight parts of his body and said:

81b-83a. "My existence is fruitful today. All my desires are fulfilled, since I have seen the lord's feet fit to be adored by the world. I am made respectable among the gods like Indra. I am regarding myself superior to Indra, the lord of gods".

83b-84. When Rāvaṇa's residence was illumined, being adorned by all (kinds of) gems and when Rāma was seated, Bibhīṣaṇa, having offered him a respectful oblation, and with the palms of his hands joined in obeisance said to Sugrīva and Bharata:

85-86a. "I do not have that which I can give to Rāma

who has come here. Formerly, having killed his enemy, the sinner, the nuisance to the three worlds (viz. Rāvaṇa), Rāma gave this city of Laṅkā to me.

86b-87a. (O Rāma), all this—this city, these wives, these sons and (even) I (myself)—is given (to you). Let it be with you eternally."

87b-88. Then all the subjects, and all those who were the residents of Laṅkā, being full of curiosity, came there to see Rāghava. They said to Bibhīṣaṇa: "O lord, show us Rāma".

89-90. They were told (i.e. introduced) to Rāma by Bibhīṣaṇa. Bharata, directed by Rāma received all the presents offered by them; and the lord of the monkeys (i.e. Sugrīva) received the heap of the gems pouring in. Thus Rāma staged in the demon's residence for three days.

91-92. When the fourth day came, and when he was (seated) in the court, Kekasī[1] said these (words) to her son; "O son, I shall see Rāma. The sages obtain (i.e. have obtained) great religious merit when they saw him. This highly virtuous one is eternal Viṣṇu of four forms.

93-94. O illustrious one, Sītā is Lakṣmī. She was not so regarded by your elder brother (i.e. Rāvaṇa). In the gathering of gods in heaven at a former time your father had said: 'In the family of Raghus, Viṣṇu will be (born) as Daśaratha's son in order to destroy the demon viz. Rāvaṇa.'"

95-97a. Bibbīṣaṇa said: "O mother, do so. Put on a new garment. See the prince (taking) with (you) a vessel with sandal, honey and sacred rice grains and *dūrvā*-grass as a respectful offering. Putting Saramā[2] and other young divine ladies in front go near (i.e. approach) Rāghava. I (shall) then (just) go ahead."

97b-98. Saying so, the demon went (to the place) where Rāma was seated. Having dismissed all the demons that had come there to see Rāma, and making the court clean, Bibhīṣaṇa said to Rāma who was sitting facing him:

99-100. "O god, O king, (please) listen to a request of

1. Kekasi—Mother of Bibhīṣaṇa.
2. Saramā—Wife of Bibhīṣaṇa.

me, who am telling it. O god, that mother of us, who gave birth to Rāvaṇa, Kumbhakarṇa and me desires to see your feet. Favour her and allow her to see you."

101. Rāma said: "O lord of demons, with a desire to meet her, I shall approach her. Quickly go before (i.e. lead) me".

102. Having made this statement (i.e. having said like this), Rāma got up from the excellent seat. Joining the palms of his hands and keeping them on his head in obeisance, the lord saluted (Bibhīṣaṇa's mother and said to her:)

103-104. "I salute you. You are virtually my mother, O madam, if a man, as a result of his great penance and various (kinds of) religious merit, sees these feet of yours, he would be perfect. I am, therefore, pleased on seeing these, O you who love your sons.

105a. As Kausalyā is my mother, you are also my mother."

105b-107a. Kekasī too said to Rāma: "Live long, be happy. O lord, my husband had told (me) that Viṣṇu, taking a human form had descended (i.e. was born) in the family of Raghu for the well-being of gods, for the destruction of Rāvaṇa and for granting prosperity to Bibhīṣaṇa.

107b-109. (He also told me that) that son of Daśaratha will do all this, viz. killing Vālin and constructing a bridge over the ocean. Recollecting those words of my husband, I have now recognised you. Sītā is Lakṣmī; you are Viṣṇu and the gods are monkeys. (Now) O son, I shall go home, obtain stable fame."

110. Saramā said: "Here only, Sītā who remained in the Aśoka-vana, was served by me. (I hope that) that your beloved Jānakī is happy.

111. O you tormentor of your enemies, I daily remember the feet of Sītā. I am thinking as to when I shall (again) see Sītā.

112. Why is it that the lord of gods has not brought Sītā here? Without that lady you, all alone, do not look charming.

113. O you tormentor of enemies, Sītā looks charming in your company and you in her company." When she was speaking thus Bharata said (these words); "Who is she?"

114. Then Rāma, who knew the internal thoughts, quickly said to Bharata: "(She is) Bibhīṣaṇa's wife by name Saramā.

115. This virtuous one was Sītā's friend, and was very much liked by her. Know that everything is wrought by destiny. I do not know what she will do (when she does not see Sītā).

116. O you fortunate one, go and, O you auspicious one, look after your husband's house. The respectable lady (viz. Sītā) has gone leaving me, as (an excellent) position leaves a luckless person.

117. O you lady of beautiful eyebrows, I am not getting any delight; and (when) I wander here (i.e. on the earth) I find all the directions to be vacant."

118. He dismissed Saramā, the dear friend of Sītā (with these words). When Kekasī had left, Rāma said to Bibhīṣaṇa:

119. "Do what is liked by gods. You should not offend the demons. O sinless one, you should behave by the order of king of kings.

120. Any man, who somehow comes to Laṅkā should not he killed by demons. He should be looked upon as I (am)."

121. Bibhīṣaṇa said: "O lord of men, I shall do all according to your order." When Bibhīṣaṇa was speaking, Vāyu said to Rāma:

122. "Here is the image of Viṣṇu that formerly restrained Bali. Take it and install it at Kānyakubja."

123-124a. Understanding the purport of what Vāyu said, Bibhīṣaṇa having adorned (the image of) Vāmana with all jewels and having brought it (to Rāma) presented it to Rāma and said these words:

124b-125. "O you lotus-eyed one, this (image of) Vāmana was brought when Meghanāda (i.e. Indrajit, the son of Rāvaṇa) vanquished Indra, O Rāghava. O lord, take (with you) this (image of) god of gods and install it."

126-127. Saying, "All right," Rāma got into the Puṣpaka. Taking immeasurable wealth, jewels and (the image of) Vāmana, Sugrīva and Bharata got into the plane after (the image of) Vāmana, the best of gods (was put into the plane). Rāma who was going into the sky (in the plane) said to Bibhīṣaṇa: "(Please) Wait."

128. Hearing the words of Rāma, he again said to Rāma: "O lord, I shall do all that you have ordered me.

129. O best of kings, all men on the earth will come (to Laṅkā) along this bridge and will harass (us); and thus your command will be violated.

130a. What restriction should I observe here, and what is my duty, O lord?"

130b-131. Hearing these words spoken by the best demon, Rāma took his bow, and with it, broke the bridge into two. Then he quickly divided it at the centre into three parts of the length of ten *Yojanas*.

132-134. Breaking it again he divided into three parts, each of the length of a *Yojana*. (Then) having reached the Velāvana, and having worshipped the lord of Ramā (i.e. Viṣṇu), and sprinkling (the image of) Janārdana, the god of gods, named Rāmeśvara, and taking with him the image of Vāmana, the descendant of Raghu quickly went from the northern (beach) of the ocean. From the sky arose a voice, deep like the thunder of a cloud.

135-136a. Rudra said: "O Rāma, well-being to you. Now I am here. O Rāghava, as long as the earth remains, so long this your sacred place, viz. Setu will remain."

136b-137. Hearing those nectar-like words of the lord of lords Rāma said: "O lord of gods, salutation to you, O you who grant fearlessness to your devotees. Salutation to you, O Gaurīkānta (i.e. husband of Pārvatī), Dakṣayajñavināśana (i.e. destroyer of Dakṣa's sacrifice).

138-144. My constant salutation to Bhava, Sarva, Rudra, Varada, to the lord of beings, to Ugra, to Kapardin, to Mahādeva, Bhīma, Tryambaka, lord of quarters, Īśāna, Bhagaghna (i.e. killer of Bhaga), Andhakaghātin (i.e. the destroyer of Andhaka), to Nīlagrīva, Ghora, Vedhas, O you praised by the creator; to Kumāraśatrunighna (i.e. the killer of Kārtikeya's enemy), Kumāra-janana (i.e. Kumara's father), to Vilohila, Dhūmra, Śiva, and to Krathana; my salutation to Nīlaśikhaṇḍa, Śūlin, Daityanāśin, Ugra, Trinetra, Hiraṇyavasuretas, Anindya, Ambikābhartṛ (i.e. the lord of Pārvatī), Sarvadevastuta (i.e. praised by all gods), Abhigamya, Kāmya, Sadyojātas; to Vṛṣadhvaja, Muṇḍa, Jaṭin, Brahmacārin; to Tapyamāna, Tapya, Brahmaṇya, and Jaya; to Viśvātman (i.e.

the universal soul), Viśvasṛj (i.e. the creator of the universe); and to him who remains by occupying the universe.

145. My repeated salutations to you—Divya, Prapannārti-hara (i.e. who removes the affliction of him who has sought his shelter), to Bhaktānukampin (i.e. who takes compassion on his devotees), O lord, O you who are all-lustre and have the mind's speed."

Pulastya said:

146. O king, Hara, the lord of gods, being thus praised (by Rāma), said (these) words to Rāma who was standing in front of him and was humble with devotion.

147. Rudra said: "O Rāghava, well-being to you, tell me what is in your mind (i.e. your desire). You are indeed Nārāyaṇa who has descended on the earth being concealed in a human form.

148. O sinless one, you have performed the mission of gods. Now go (back) to your own place. O you killer of the enemies, you have done your duty.

149. You have set up the great sacred place called 'Śetu', O descendant of Raghu. O king, men will come here and see it (situated) in the ocean.

150-151a. The sins of those who have (committed) great sins perish. The painful sins like brāhmaṇacide perish merely by the sight (of the sacred place). No doubt should be raised about this.

151b-152. O best of Raghus, having installed (the image of) Vāmana on the bank of the Ganges go (to your place). O you tormentor of the enemies, having made eight portions on the earth (i.e. having divided it into eight parts), (please) go to your place—Śveta Dvīpa; O god, my salutation to you."

153. Then having saluted (Rudra) Rāma reached the sacred place, viz. Puṣkara. But the Puṣpaka did not go up. It was encompassed.

154. Rāghava remains in the propless sky. There must be (some) reason for this. He told the monkey (i.e. Sugrīva): "See" (why it has stopped).

155-156a. At the order of Rāma Sugrīva, getting down on

the earth, saw (there) Brahmā, with gods and Siddhas, with the group of brahmanic sages and with four Vedas.

156b-157. Having seen and come (back) he said to Rāma "The grandsire accompanied by the regents of quarters, and the groups of Vasus, Ādityas and Maruts (is here). That is why the Puṣpaka cannot transgress the grandsire."

158-159. Then Rāma, having got down from the Puṣpaka, decorated with gold, humbly saluting Brahmā by prostrating the eight parts of the body and touching the earth with five parts of the body, praised Viriñci (i.e. Brahmā), the god of gods.

Rāma said:

160. I salute (you) the creator of the worlds, adored by the (ten) lords of created beings and gods, (you who are) the protector of the worlds and of beings and the lord of the world.

161. My salutation to you, O lord of the lord of gods, (to you) who are saluted by gods and demons, (to you) O lord of the past, future and present and (O you) of tawny eyes.

162. You are a child; you also have an old form; you put on the garment of deer-hide; you are the protector, the god, the lord of the three worlds and the ruler.

163-164. O you Hiraṇyagarbha, Padmagarbha, Vedagarbha (contained in the Vedas), Smṛtiprada (i.e. giver of Smṛtis), you are Mahāsiddha, Mahāpadmin (i.e. having a great lotus), Mahādaṇḍi in (i.e. having a great staff), Mekhalin (i.e. having a girdle); you are Kāla (i.e. Destiny), Kālarūpin (i.e. of the form of Death); Nīlagrīva (i.e. having a dark-blue neck) Vidāmvara (i.e. the wisest one), Vedakartā (i.e. the author of the Vedas), a child, an eternal and immutable one and the lord of beings.

165. You are Darbhapāṇi (i.e. having darbhas in your hand), Haṁsaketu (i.e. having a swan as banner). You are the doer (of actions), the one who takes away; you are Hara, Hari; you are Jaṭin (i.e. having matted hair); you are Muṇḍin (i.e. shaved); you are Śikhin (i.e. having a tuft of hair); you are Daṇḍin (i.e. having a staff); you are Laguḍin (i.e. having a club); you have great fame.

166. You are Bhūteśvara (i.e. the lord of beings), Surādhyakṣa (i.e. the chief of the gods). You are Sarvātman (i.e. the soul of all); you are Sarvabhāvana (i.e. the cause of all); you are Sarvaga (i.e. omnipresent), Sarvahārī (i.e. snatching everything), Sraṣṭā (i.e. the creator), Guru (i.e. the lord), Avyaya (i.e. the immutable).

167-168. You are the god holding the pitcher, the spoon, the wooden ladle etc. You are Havanīya (i.e. to which oblations are offered), you are Oṁkāra; you ure Jyeṣṭhasāmaga (i.e. chanter of the Jyeṣṭhasaman). You are Mṛtyu (i.e. death), Amṛta (i.e. immortal), Pāriyātra (i.e. an inhabitant of the Pāriyātra[1] mountain), Suvrata (i.e. having good vows). You are Brahmacārin (i.e. a celebate), Vratadhara (i.e. possessing a vow), Guhāvāsin (i.e. living in the cave of the heart), Supaṅkaja (i.e. born of a good lotus).

169. You are Amara (i.e. immortal), Darśanīya (i.e. handsome) and you resemble the young sun. You are resorted to by your two wives (viz. Sāvitrī and Gāyatrī) on your right and left sides.

170. You are a Bhikṣu (i.e. a mendicant), are of the form of a bhikṣu; you are Trijaṭin (i.e. Śiva); you have obtained what you decided (to have); you are the cause of mental functions; you are Kāma (i.e. Desire); you are Madhu (i.e. the Spring season); also you are the cause of the Spring season.

171. You are a Vānaprastha (i.e. an anchorite); you stay in a forest, in a hermitage, and are worshipped as such. You are the supporter and the cause of the world; and are the eternal, stable Puruṣa.

172. You are Dharmādhyakṣa (i.e. chief of moral virtue), Virūpākṣa (i.e. Śiva), Tridharma (i.e. the three types of Duty) Bhūtabhāvana (i.e. the cause of beings); you are the three Vedas; you are multiformed; your lustre is like that of a myriad suns.

173. You are especially Mohaka and Vandhaka among the demons. You are the god of gods, Padmāṅka (i.e. characterised by a lotus), Trinetra (i.e. Śiva), and Abjaja (i.e. lotus-born).

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1. Pāriyātra—the mountain referred to here is one of the seven principal mountains. See note on 34.395.

174a. You are Hariśmaśru (i.e. having tawny beard), an archer; you are fearful and have piety as your valour.

174b-175a. The grandsire, Brahmā, the best among those who know Vedas, who was thus praised by Rāma, who was humble, held his hand, and said:

175b-176a. "You are Viṣṇu who has descended on the earth in a human form. O you great lord, you have done all the mission of the gods.

176b-177a. Installing (the image of) god Vāmana on the right bank, go to the city of Ayodhyā and (finally) to heaven."

177b-178a. Rāma, (thus) dismissed by Brahmā, saluted the grandsire, got into the Puṣpaka aeroplane, and went to the sweet city (of Mathurā).

178b-179a. Seeing (there) Śatrughna, the killer of enemies, and (seeing) his sons with him, the great Rāma, with Bharata and the lord of monkeys (i.e. Sugrīva), was pleased.

179b-180a. Śatrughna went to his two brothers resembling Indra and Upendra. He saluted them by touching the earth with five parts[1] of the body.

180b-182a. Rāma quickly raised his brother and put him on his lap. Then Bharata sat down and then Sugrīva. He quickly made a respectful offering to Rāma and reported to him about the kingdom consisting of eight parts.

182b-183a. Having heard that Rāma had come, all the people of Mathurā, the castes mostly consisting of brāhmaṇas came (there) to see him.

183b-184a. Having talked with the subjects and the interpreters of the Vedas[2], with the Brāhmaṇas, Rāma, having remained there for five days decided to leave.

184b-185a. Then Śatrughna presented Rāma with horses, elephants and refined and unrefined gold.

185b-186a. Then Rāma, being pleased, said: "O son, all this I have given you. Consecrate your two sons as the kings of the residents of Mathurā."

186b-187. Saying so Rāma then reached Ayodhyā on Sunday afternoon. Finding a lucky (time) he installed (the

1. Pañcāṅga—The five limbs which must touch the ground are: (1) hands, (2) knees, (3) head, (4) chest, and (5) eyes.
2. Naigama—interpreter of the Vedas or sacred texts.

image of) Vāmana on the bank of the Ganges and said to the brāhmaṇas and to the future kings:

188-190a. "I have prepared this Dharma-setu ('bridge of piety') which enhances welfare. At the proper time you have to observe (the vow with reference to it). You have never to drop (the vow). O kings, I have made this appeal with my hands spread out. When I have thus requested you, do what would lead to welfare. All of you should always carefully perform the daily worship."

190b-191. Having given to them villages and wealth brought from Laṅkā, and having sent Sugrīva, the lord of monkeys (back) to Kiṣkindhā, Rāma came to Ayodhyā and then said to Puṣpaka:

192. "Do not come (here) again. Remain where Kubera is (i.e. stay with Kubera)". Then Rāma who had done (all) his duties, did not see anything (left) to be done.

Pulastya said:

193-194. O Bhīṣma, I have thus told you about the origin of Vāmana in course of the story of Rāma. What more do you want to hear? O King, I shall tell you all that about which you have a curiosity. O prince, I shall tell you everything which you desire (to know).

CHAPTER THIRTYNINE

The Birth of the Lotus

Bhīṣma said:

1. You have narrated in detail the importance of Vāmana. Tell me again any other (point of) importance than this, pertaining to Viṣṇu.

2. How did the lotus arise in the lord's navel from which the world sprang up? How did the creation of Viṣṇu formerly take place in the lotus?

3-4a. How was the world of lotus formed in the great cycle of time (Mahākalpa) called Padma in the navel of Viṣṇu, who had entered the ocean and slept there?

4b. How did the groups of sages come up at Puṣkara in olden times?

5. O you lord of those who know Yoga (i.e. abstract meditation), tell me all about that. How did (the lord) fashion there this eternal world?

6-8. How indeed did the lord of the universe, of great lustre and brilliance, well-versed in abstract meditation, stable in contemplation, remain doing action, when there was a void, when (the whole world was) but one ocean, when the immobile and the mobile had vanished, when the globe had been scorched, when reptiles and demons had vanished, when fire, wind and others had disappeared, when piety had vanished from the earth, when there was a vacuity, and when the gross elements had undergone a change?

9-10a. O brāhmaṇa, please tell fully about the success of Nārāyaṇa to me who am listening devoutly. O revered one, please tell it to me who have faith in you and who am well-posed (to listen to it).

Pulastya said:

10b-14a. O you perpetuator of the Kuru family, it is proper for you purified by (being born in) a good family that you have a desire to listen to (the account of) the glory of Nārāyaṇa. I shall devoutly tell you as I heard what the great preceptor Dvaipāyana, Parāśara's son, lustrous like Bṛhaspati, said, after he had heard it in (i.e. from) the old Purāṇas, from gods, and from great-souled brāhmaṇas who narrated it, and after he had seen (i.e. known) it through penance. (And also I shall tell you,) O best one, what I properly learnt through the sages.

14b-15a. Who dares to know the supreme spirit of the form of Nārāyaṇa, whom—the permanent among all—even Brahmā does not know truly.

15b. (Even) all gods (do not know) his acts; among sages (also) his secret (is not known).

16-20. He is the one to whom all sacrifices are offered; he is the truth that is seen by those who know the truth (i.e. the

First Principle) ; he is the supreme spirit for those who are well-versed in metaphysical knowledge; he is the deity which is the presiding deity called *Adhidaivata*; he is the being that is the highest being; he is the highest object for those who have the spiritual knowledge; he is the sacrifice, indicated by the Vedas; him (alone) the wise know to be the penance. (It is he) who is the doer, the cause, the intellect and the individual soul. He is *praṇava* (i.e. the sacred syllable Om) ; he is the supreme being; he is the ruler (of all); he (alone) is contemplated on; he is the five vital airs[1]; he is fixed and unchangeable; he is destiny; he is the completion; he is the sacrifice; he is what is studied; that highest one is described as being in various conditions.

21. The revered one alone does and (at the same time) does not do everything. In this (world) he gets everything done; by him are the actions of those, who occupy place, performed.

22. We offer sacrifice to him, who is the first one; he is satisfied with the rise (i.e. creation). He is who is the speaker, what is spoken and also what I am speaking to you.

23. He is that which is heard and which is fit to be caused to be heard (i.e. which is told); (he is) whatever else is spoken; he is whatever is (called) a story, or whatever the scriptures are; he is whatever has attributes; he is the one who is intent on righteousness.

24-25a. That Nārāyaṇa is said to be the universe and its lord. He, the highest being, the chief one is whatever is truth, whatever is falsehood, whatever is in the beginning or in the middle, whatever is terminal, whatever is limitless and whatever is future; whatever moves in the end and whatever else there is (in the world).

25b-26. O descendant of Kuru, that which is said to be (a period) of four thousand years is Kṛtayuga[2]; the period intervening between its expiration and the commencement of the next is double hundred years of this (i.e. eight hundred years) where (i.e. in which period) Dharma (i.e. piety) is four-footed while Adharma (i.e. impiety) has one foot.

1. *Pañcavidha prāṇa*—The five life-winds or vital airs: prāṇa, apāna, vyāna, udāna and samāna.

2. *Kṛtayuga*—For the yugas, sandhyās etc. see Chapter 3, where a detailed description of these is given.

27-28. There (i.e. in this period) men, who are engrossed in their duties and who are tranquil are born. brāhmaṇas are attached to moral virtue and kings remain in (i.e. follow) the course of conduct meant for kings; vaiśyas are engaged in agriculture and śūdras desire to serve. At that time (i.e. in this period) truth, goodness and piety increase.

29-30a. The good practise (that) virtue by which the world proceeds. O king, in Kṛtayuga this (mode of behaviour) happens in the case of all beings who have the knowledge of moral virtue and men of a mean birth.

30b-31. It is said that Tretāyuga (lasts for a period) of three thousand years. The period succeeding it and preceding the next *yuga* is supposed to double hundred years of this (i.e. six hundred years). (In this period) Adharma (i.e. impiety) stands on two feet and Dharma (i.e. piety) on three.

32-33. There (i.e. in this period) truth, goodness and (good) acts are said to be Dharma. In Tretāyuga, the castes, connected with (i.e. full of) greed, undergo a change from their natural state. The woeful plight of the four castes is forbearance and weakness. This is the strange course of Tretāyuga as created (i.e. decided) by god.

34. O you descendant of Kuru, Dvāparayuga (lasts for a period) of two thousand years. The period coming between it and the next *yuga* is double hundred years of this (i.e. four hundred years).

35. There (i.e. in that period) too beings intent on gaining wealth and overcome with activity, O descendant of Kuru, rogues and wicked and mean persons are born.

36. Dharma stands on two feet, and Adharma on three. In Kaliyuga, Dharma perishes due to hundreds of errors.

37. Brāhmaṇa-hood falls off (i.e. brāhmaṇas swerve from their duties) and belief in God is abandoned. In Kaliyuga, a changed *yuga*, vows and fasts are given up.

38. Then the (Kali)yuga (lasts for a period of) one thousand years, and the intervening period between it and the next *yuga* is two hundred years. There (i.e. in this period) Adharma is (just) four-footed and Dharma stands on one foot (only).

39. There (i.e. in this period) lustful men, ascetics and mean men are born. No man has a firm resolve, no one is good and no one speaks the truth.

40. The brāhmaṇas (posing) to be devotees are atheists; men are overcome by pride, and have their ties of love very fragile.

41. In Kaliyuga all brāhmaṇas behave like śūdras. In Kaliyuga the (various) stages of life are reversed.

42. O you descendant of Kuru, there is a danger to the castes also at the end of the period (called Kaliyuga). This period of twelve thousand (years) called the (four) *yugas* has been fashioned in old time.

43-47. The duration of a thousand *yugas* is called the day of Brahmā. When that (day) is over, O king, Kāla[1], i.e. Brahman the lord of beings, becoming the five elements, seeing the (imminent) death of all beings, of deities, of all brāhmaṇas, of Daityas (i.e. sons of Diti) and of demons, of Yakṣas, goblins and birds, of Gandharvas, celestial nymphs and serpents, of mountains, rivers and birds, O best one, and also of lower animals, insects and flies, brings about a great destruction for ending the world.

48. He, taking the eyes, becomes the sun; he becomes Vāyu, taking the entire vital airs of living beings; he becomes fire, burning all the worlds; he becomes a terrible cloud and (sends down) showers.

49. The lord of abstract meditation, Nārāyaṇa, turning himself into the sun, dries the oceans with his bright rays.

50-51. The one well-versed in abstract meditation, then drinks all oceans, rivers and wells, and taking the water of the mountains on all sides, and turning himself into a thousand-rayed one, and having broken the earth, enjoys at the Rasātala[2], drinking an excellent drink.

52. The lotus-eyed supreme being takes (up) all that is material and immaterial, and other than that in the beings.

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1. *Kāla*—The supreme spirit regarded as the destroyer of the universe, being a personification of the destructive principle.

2. *Rasātala*—One of the seven regions below the earth; the other six are: Atala, Vitala, Sutala, Talātala, Mahātala and Pātāla.

53. Hari, becoming a strong wind and shaking the entire world, obtaining respiration, fills (the world) with wind.

54-58. Then the lord destroyed in a short time, all the qualities apprehended by the five sense organs of the groups of gods and human beings and also all the beings, as well as that which is smelt, that which smells, the body, the qualities residing in the earth and the course of worldly life; taste and viscidity—the qualities residing in water; colour, sight, distinction (between one object and another)—qualities residing in the lustre of the eyes (i.e. the faculty of seeing); touch, breath, movements—qualities residing in wind (i.e. air); sound, ears, what is heard—qualities residing in ether; mind, intellect, reason—qualities residing in the individual soul; and also the highest lord (—all these) finally taking resort to Viṣṇu.

59. Then (they), surrounded by the rays of that lord and impelled by wind resorted to various sections of the earth.

60. Fire, risen due to their being collected together, blazing in a hundred ways, and burning the entire universe, became the destructive fire (at the time of universal destruction).

61-63a. It profusely burnt mountain-trees, thickets, creeping and winding plants, grass, divine palaces and various cities, and all asylums. He, the lord of the lords of worlds, having reduced all the worlds to ashes, applied to himself the ashes born of the consumption of the world.

63b-64a. Becoming a great cloud he sent down thousand showers in a hundred ways. He gratified the earth with the oblation of divine water.

64b-65a. Then the earth became pacified with that cool, auspicious, sweet and superior water resembling milk.

65b-66a. Sprinkled with that water resembling milk, the earth became inundated with water like one ocean, void of all the beings.

66b-70a. Even great beings entered the lord of unlimited prowess. The eternal one resorting to his ancient form, sleeps all alone, contracting himself, after having burnt all the worlds and after having himself dried up all the beings in the oceans and when (thus) the Sun, wind and ether had perished, and when the world had become subtle. He possessed of wonderful powers, who had gone into the water of the only ocean, is

worshipped in a sacrifice. (He resides) in the water of that only ocean for many thousand yugas. No individual is able to know the unmanifest one.

70b-71. Who is this Puruṣa (i.e. Primordial Being)? What is deep and abstract meditation? Who possesses it? Nobody knows him from behind, from his vicinity, from his side or from his front. The best of gods is not seen.

72. Having accomplished the sky, the earth, the wind, the water the illuminating one, the lord of the beings, the support of the world, the lord of gods, the grandsire, the abode of scriptures, the lord made the bed agreeable.

73. Thus the very lustrous one sleeps (on the bed) where the world has become one ocean. The supreme soul having covered the earth with water acts like Nārāyaṇa.

74-75. The lotus-eyed lord of great arms, whom they know as inexhaustible Brahman, (remains) in the great *Rajas* resembling a great ocean; (is) surrounded by *Tamas* having the same form as himself, and has his good mind placed in that *Sattva* (i.e. goodness),

76. The correct and highest knowledge (leads to) the (chief) being, viz. Brahman; the secret about (Brahman) is also said to be like that in the *Upaniṣads*.

77. The highest principle is termed as Puruṣa (the Primordial Being) or Yajña (sacrifice). The other one who is called Puruṣa is the same Viṣṇu.

78. It is learnt that those brāhmaṇas performing sacrifices who are known as *ṛtvij* (i.e. priests officiating at sacrifice), have in ancient days, sprung up from his mouths.

79-83a. From his mouth he first created *Brahmā*[1] (priest), then *Udgātṛ*, the singer of *sāman*; the lord created *Hotṛ* and *Adhvaryu* from his two arms; also *Brahman* (priest) and *Brahmaṇācchaṁsi* (priest), and *stotṛ* (priests); from his organ of generation (he created) Maitrāvaruṇa and *Pratiṣṭhātṛ* and O king, from his belly (he created) *Pratihartṛ* and *Potṛ*; from his hands (he created) *Agnīdhra* and *Unnetṛ* of the *Yajurveda*; from his thighs (he created) *Subrahmaṇya*, the singer of *sāmans*. Thus

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1. *Brahmā* etc.—See notes on 34.7 and ff.

the revered lord of the world, the self-born one, created the sixteen best priests at (i.e. for) all sacrifices.

83b-84. Then he, the highly powerful supreme being, known as yajña slept in (that) ocean—so (say) the *Vedas* and the *Vedāṅgas* and the same acts are described in the *Upaniṣads*; when, at that ancient time, a wonder took place.

85-88a. Listen to it: Mārkaṇḍeya, the great sage, who had obtained a (long) life of many thousand years, and who had been swallowed by the revered one through curiosity (shown by Mārkaṇḍeya) (saw, in the lord's belly), while going to various sacred places on pilgrimage, auspicious hermitages and temples of gods, countries, nations, wonderful cities of various kinds, where (people were) intent on muttering prayers and (performing) sacrifices, and which were said to be tranquil and pure on account of penances.

88b-89a. Then Mārkaṇḍeya slowly got out of his mouth; and due to the illusion (created) by the lord he did not realise that he was going out.

89b-90a. Mārkaṇḍeya, having got out of his belly saw the world that was but one ocean and veiled with darkness everywhere.

90b-91. It caused him great fear and hindrance to his life. He who was delighted by seeing the god, was very much amazed. That Mārkaṇḍeya of an infallible mind, being afraid, thought:

92. 'Is it the bewilderment of my mind or am I experiencing a dream? Certainly I am experiencing one of the two conditions.

93-94a. This is not a dream, since here truth is accompanied by (i.e. depends upon) facts'. He became distressed with the thought: 'Which world can this be from which the moon, the sun, the air and the mountains have vanished?'

94b-96. He also saw a man, like a mountain, sleeping, half-drowned in the water like a cloud in the ocean; he was as it were blazing with great lustre due to having put on (his person) the moon and the sun; due to his prowess he appeared like the ocean on account of its depth. 'Who are you that have come to see the god?' (He asked) through wonder.

97-98. Then the sage again entered the belly (of Viṣṇu). That Mārkaṇḍeya with amazement again entered the belly (of Viṣṇu). Again realising that he saw a dream he, as before, wandered on the earth through forests.

99-101a. He saw sacred places with water, various hermitages and sacrificers with (i.e. performing) sacrifices accomplished with big gifts and hundreds of brāhmaṇas at sacrifices—(all) remaining in the belly (of Viṣṇu). He duly saw, as before, all the castes led by brāhmaṇas behaving virtuously, and the four stages.

101b-102a. In this way, that intelligent Mārkaṇḍeya, wandering over the earth for a full hundred years saw it in (Viṣṇu's) belly itself.

102b-103. Then some time he again got out of the belly. When the world, the sport of the Unmanifest, was void of beings, the sage, full of wonder, saw a child sleeping on a branch of fig-tree in the water of the only ocean, covered over with fog.

104-107a. He could not look at the child resembling the sun. He too, sitting all alone near the water thought: 'I have seen this (child) before; I have been bewildered by the supernatural power of the lord. The (child) is sleeping in the unfathomable water'. Mārkaṇḍeya with amazement and with his eyes frightened again went to see it as before.

107b-108. The lord said to him: "O boy, welcome to you". The supreme being spoke with a voice like that of a cloud (i.e. with a deep and pleasant voice): "Mārkaṇḍeya, do not be afraid; come near me".

Mārkaṇḍeya said:

109. Who addresses me by my name and insults me treating with indignity my age of a thousand divine years?

110. This is not the proper mode of behaviour; even among gods I have not seen it. Even Brahmā addresses me as 'long-lived (one)' with affection.

111. Who, today, having terrible mortification, having cast his life (i.e. not caring for his life), addressing me as 'Mārkaṇḍeya' sees his death (to be imminent)?

112. Thus the great sage Mārkaṇḍeya became disturbed through anger. Revered Madhusūdana again spoke to him:

The revered one (i.e. Viṣṇu) said:

113. O boy, I am Viṣṇu, your great father, who created you. I gave you life. I am the Primeval (Being). Why do you not approach me?

114. O son, your father, viz. the sage Āṅgirasa, resorting to severe penance, first propitiated me.

115. Seeing him performing severe penance and possessing lustre like the best of gods, I gave the great sage a son, viz. you of unlimited prowess.

116. Who else is able to see me of the nature of one having supernatural power, and playing, having entered the only ocean, by means of my divine wonderful power?

117-118. Then Mārkaṇḍeya, pleased in heart and with his eyes dilated with wonder, having joined and put the palms of his hands in obeisance on his (fore-) head (and) who lived long and was adored by the world, announced his name and family and devoutly saluted the revered one.

Mārkaṇḍeya said:

119. O sinless one, I desire to know correctly this wonderful power of yours, since, taking the form of a child, you are sleeping in this only ocean.

120. O lord, by what name are you known in the world? I guess you are the supreme soul. Who else can remain (like this)?

The lord said:

121. I am Nārāyaṇa, O brāhmaṇa, the destroyer of all beings. I am the one having a thousand heads and faces. I have a thousand feet.

122. I am the supreme being of the complexion of the sun and am having Brahman in my mouth. I am fire, carrying oblations, accompanied by the sun.

123. I am Śakra, (seated on) Indra's seat; I am the year (consisting) of the seasons. Among the ascetics I am (the ascetic) called Sāṁkhya; and am the eddy at the end of a yuga.

124. I am all beings and all deities. I am Śeṣa among the snakes; I am Garuḍa[1] among all the birds.

125. I should be known as Yama, the god of death called Kāla. I am the moral virtue and the penance of all the hermits.

126. I am the prescribed course of conduct based on compassion; I am the ocean (called) the milky ocean. I am that which is the highest truth; I alone am the lord of beings.

127. I am the Sāṁkhya (school of philosophy); I am the Yoga (school of philosophy). I am that highest position (reached by devotees). I am the sacrifice, I am the rite, I am known to be the Lord of Knowledge.

128. I am lustre, I am the wind, I am the earth, I am the water. I am the sky, and the seas and the stars and the ten quarters.

129. I am the shower, I am Soma (the moon), I am the rain, and the sun. I am the most ancient (being); similarly I am the highest object.

130-131a. I shall be everywhere and be the collection of all (the future objects). O brāhmaṇa, whatever you see or hear or experience in the world, know all that to be me.

131b-132. I formerly created the universe, and even now I am creating (it). Look at me. O Mārkaṇḍeya, in every *yuga* I protect the entire world. O Mārkaṇḍeya, know accurately all this that is told to you.

133. Desirous of hearing about the prescribed course of conduct, move happily in my belly. Brahmā remains in my body, and also gods with the sages.

134. Know me, the enemy of Mura, to be the manifest, unmanifest and the abstract meditation. I am the mono-syllabled and tri-syllabled prayer (viz. Om); I am the grandsire.

135. I am the highest states (of loss, stability and increase); I am the highest soul manifesting (myself). O you highly intelligent one, thus the first Purāṇa describes me.

136. The sage went through the mouth of the lord; then the best sage entered his belly.

137. (Mārkaṇḍeya) desirous of listening to the unchangeable supreme soul, remained facing Nārāyaṇa in solitude. The

1. *Tārkṣya*=Garuḍa.

inexhaustible one was variously resorted to in the great ocean when the moon and the sun had disappeared.

138. The lord called Haṁsa (i.e. the supreme being), moving slowly and creating the world at the change of the time, enjoyed (there). Then being pure, he chose (to practise) penance.

139. The one born in the lotus, having covered his body with water—the very powerful lord—thought of everything about the great beings at the time of the creation of the mortal world.

140-141. When he was thus thinking, when the ocean had remained restrained, when the world had become skyless, full of water and subtle at the time of destruction, the lord, having gone into the water, agitated the ocean.

142. Then from within the water first a cleft appeared. Then the wind, produced from the cleft, went to (i.e. made) a sound.

143. The wind, receiving the internal agitation, increased. The ocean was greatly agitated by the powerful wind.

144. From the agitated ocean (being thus) churned, the lord, the great fire, Vaiśvānara, sprang up in the water.

145. Then the fire very much dried the water. The entire cleft in the ocean became the extensive sky.

146. Water, resembling nectar, rose from his lustre. The sky sprang up from the cleft; and the wind sprang up from the sky.

147-148. Then seeing the fire caused by friction from it, the father, the great god, of many forms, clearly seeing the gross elements, seeing the elements, thought of the excellent things along with the birth of Brahman.

149-150. At the expiration of a *yuga* a thousand *catur-yugas* (i.e. the four *yugas*) are counted, when Hari is said to belong, on the earth, to best brāhmaṇas, whose souls are purified by penance during many existences. The universal soul, attains capacity after having observed the knowledge of those who resort to abstract meditation.

151. He, knowing the concentration of mind, knowing the one having abstract meditation, having complete grandeur and

being the best, relying on him, fixed (i.e. put) him in the position of brahman.

152. Then the great god, the creator of all the worlds, i.e. Acyuta, Hari, duly sported in that great water.

153-154. Then he fashioned a lotus coming out from his navel, which was having a thousand colours, was without pollen, bright like the sun, made of gold, bright like the blazing flames of fire, prominent and like the clear autumnal sun (i.e. not covered with clouds). The very bright lotus, the charming moss, growing on his body, shone.

CHAPTER FORTY

The Army of Demons

Pulastya said:

1-2. Then the lord, created Brahmā, the best among those endowed with yoga, of a great lustre, the creator of all worlds and having faces in all directions, in that golden lotus, extending over many *Yojanas*, having all qualities of lustre and covered over with (i.e. having) earthly characteristics.

3. The great sages say that that excellent lotus formed in olden times, and of the nature of the earth, sprang from Nārāyaṇa.

4-6. What that lotus is, is said to be that goddess earth. They know that the principal pollen in the lotus are the divine mountains: Himavān, Nīla, Meru, Niṣadha, the mountain Kailāsa, the mountain Gandhamādana, and the auspicious Triśikhara (i.e. Trikūṭa) and the beautiful Mandara; also Udāra, Piñjara and Vindhya and the Astācala.

7. These mountains only are the shelters of the great-souled *Gaṇas* (i.e. Śiva's attendants) and *Siddhas* having religious merit and they satisfy all desires.

8. In between them is said to lie Jambudvīpa. That is the position of Jambudvīpa where sacrificial rites are performed.

9-12. The water that flows from it, is like divine nectar. Everywhere hundreds of the lovely streams of that divine holy (water) are said (to flow); and those which were the filaments of that lotus, became the innumerable mountains on the earth; and those which were formerly the many petals of the lotus are said to be the Mleccha countries difficult of access and full of mountains; and O king, those that were the petals on the lower portion (of the lotus) became the abodes of gods, demons and serpents according to their share.

13. The distance between them is called Rasātala, where human beings committing great sins sink.

14. In the four directions are said to exist the four oceans. Thus on account of Nārāyaṇa the earth has come up from the lotus.

15-16. The coming into existence of this place called Puṣkara is also due to it. For this reason only, the ancient great adorable sages, who had mastered the Vedas, piled the tying posts by the (performance of) sacrifices. Thus the lord, having occupied everything, put the earth together.

17-18. He also constructed the mountains and the rivers. He who is the matchless creator of this universe, whose lustre is like that of the sun, who is Varuṇa of unlimited brightness, who is self-born and who is full of (i.e. occupies) the world, slowly created the sleeping Padmanidhi in the great ocean. A great demon named Madhu was an obstacle in the penance.

19-24a. With him sprang up another demon named Kaiṭabha. The two (demons) were together born from *rajas* (the quality of activity) and *tamas* (the quality of darkness or ignorance). The two very mighty (demons) agitated the entire world turned into one ocean. They put on divine red garments, and had white, bright, terrible fangs. They were exalted on account of the crest and crown. They were bright due to armlets and bracelets. Their eyes were dilated and red. Their chests were broad, and arms large. They, who appeared like moving mountains, were strong like mountains. They appeared like new clouds. Their faces were (bright) like the sun. They looked very fierce due to the very extensive armlets put round their arms. They were as it were violently agitating the ocean by the

movements and plantings of their feet. They were shaking Viṣṇu, who was sleeping there like a lion.

24b-26a. They, having their faces (turned) in all sides, and moving there, then saw the best among the ascetics i.e. Brahmā, who was extremely bright, who was ordered by Nārāyaṇa, (Brahmā) who was creating all beings, all deities and the sages, his mind-born sons.

26b-27a. Then the two best and wicked demons, desiring to fight and very angry and with their eyes agitated with anger said to Brahmā:

27b-30a. "Who are you, who remain in this lotus, who have put on a white turban and have four arms and who, not caring for us through infatuation, stay here without any desire? O you lotus-born, come, come on and fight with us. In this ocean, you are unable to stand before us who are mighty lords. Who can be the one who has put you here? Who is your creator, who is your protector? By what name is he addressed?"

30b-31a. Brahmā said: "He is called Viṣṇu, the lord, having unending power. Know me to be the creator born from him."

31b-32. Madhu and Kaiṭabha said: "O great sage, there is nothing superior to us in the world; the universe is covered by us with *tamas* and *rajas*. We are made of *rajas* and *tamas* and we outshine the sages.

33. We screen the (real) nature of piety, and destroy all living beings. In every *yuga* the world is connected with us, difficult to be overcome.

34-35a. We are *artha*, *kāma*, sacrifice, and all possessions. Know that we are (there) where there is happiness, where there is madness, where there is wealth and where there is fame. Know that we are whatever is desired by people".

35b-38a. Brahmā said: "Having seen that you together were formerly defeated by the two of us (viz. Sattva and myself), I have, having accomplished the virtuous Sattva, resorted to him, who, the highest one, possessing abstract meditation, is immutable, is Sattva also, who is the creator of *rajas* and *tamas* and from whom everything springs. That Vāsudeva (i.e. Viṣṇu) alone will destroy you."

38b-40a. Then that Nārāyaṇa-Brahman, while sleeping only, extended his arms over many *yojanas* due to his divine power. The two (i.e. Madhu and Kaiṭabha), shining with their (mighty) arms, and moving there, were dragged by the two arms (of Viṣṇu) and dropped like fat birds.

40b-41a. Then they, having gone to the eternal Vāsudeva, Padmanābha, Hṛṣīkeśa, and having saluted him, said to him:

41b-43. "We know you to be the source of the universe and the only highest being; we know you to be our cause and that of intellect. Since we know you whose sight is unfailing, who are the Truth, and who are eternal, therefore, lord, we desire to see everything around you. O you victorious in battles, your sight is unfailing. O one victorious in battle, we bow to you"

44. The lord said; "O you best of demons, why do you speak to me ? Do you want to die or to live?"

45. Madhu and Kaiṭabha said: "O god, we desire death there where no one (ever) died; O you of great penance, we also desire to be your sons."

46. The lord said: "This will certainly happen in your case. I shall be born in *Kaliyuga*; you will also be born then; there is no doubt about it; I am telling you the truth."

47. The highest god, the prop of the universe, the eternal being, the lord of gods, having granted them a boon crushed under his thighs the two (demons) born from *rajas* and *tamas*, and resembling collyrium.

48. Brahmā, of a great lustre, the best among those who know the Vedas, remaining in that lotus, and with his hands raised up, resorted to a severe penance.

49. Burning as it were with his lustre and brilliance and removing darkness, he, the pious soul, (shining) like the sun with rays spoke (to them).

50-52. Then taking some other form, the lord i.e. unchangeable Nārāyaṇa, the lord of abstract meditation, of great lustre and great fame, came there; and also Kapila, the intelligent one, the lord of Sāṁkhyas and best among brāhmaṇas (came there). They both respected great souls knowing the difference between the high and the low, and adored by great sages, said, after having come there, to Brahmā of unlimited lustre:

53-54. "O you extensive Brahmā, your world should be known as it abides." Brahmā, the leader of all beings, and revered by the three worlds, having heard those excellent words of them, who had left, having informed him, fashioned these three worlds as the Vedic scriptures say.

55-56. He also produced from himself a son called Bhū. He (i.e. Bhū), Brahmā's mind-born son, then came in front of him. (This) mind-born son, as soon as he was born, said to Brahmā: "What help should I give you? The revered one may please tell it."

57. Brahmā said: "O you highly intelligent one, do that what this (sage named) Kapila and Brahma-Nārāyaṇa tell you."

58. O king, thus addressed by Brahmā, he got up, joining his palms in obeisance, (and said:) "I desire to listen to (i.e. obey) you; what should I do?"

59. The lord said: "Remember that highest one, that is the eighteenfold, immutable Brahman which is the truth".

60. Hearing these words he went to the northern direction. Going there, he reached Brahman through intellectual vision.

61. Then the lord Brahmā of a great heart, having mentally conceived, created another son called Bhuva.

62. Then he too said (these) words: "O grandsire, what should I do?" Ordered by the grandsire he stood by Brahmā.

63. He then experienced the taste of the Brāhmaṇic nectar. Having reached the highest position he came to their side (i.e. near them).

64. When he too had gone, the detached lord created the third (son) skilled in the path to salvation, and named Suva (Svar).

65. He too resorting to piety, followed their path only. Thus the three sons of the great-souled Śambhu, went to (Kapila and Brahma-Nārāyaṇa).

66. Nārāyaṇa and Kapila, the chief of ascetics, taking the (three) sons went to an exalted place.

67. At the time they left, Brahmā, resorting to the highest place, performed a more severe penance.

68. Then Brahmā, who was practising penance, could not

do so all alone. So he created an auspicious wife from half the part of his body.

69. (Then) the grandsire created sons resembling himself. They all were the lords of beings and from them the worlds came out.

70. The great-souled one, first created, by means of penance, a son by name Dharma, the lord of the universe, who had everywhere accumulated religious merit.

71. (He created) Dakṣa, Marīci, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭha, Gautama, Bhṛgu and the sage Aṅgiras.

72. These great sages should be known to be very wonderful on account of their own deeds, and the families of the sages have thirteen virtues as their basis.

73-74a. O king, these twelve daughters are the offspring of Dakṣa: Aditi, Diti, Danu, Kālā, Anāyu, Siṁhikā, Khasā, Prācī, Krodhā, Surasā, Vinatā and Kadru[1].

74b-75a. (Dakṣa gave) (other) twentyseven bright (daughters i.e.) Stars to Candra (i.e. the Moon). Kaśyapa was created as his son from (i.e. by) Marīci with (i.e. as a result of) penance.

75b-76. Dakṣa agreed (to give) those twelve daughters to him. Similarly the sage gave all the auspicious Stars (i.e. the twenty-seven daughters) like Rohiṇī etc. to Soma (i.e. the Moon), O you descendant O Kuru.

77-78. Formerly Brahmā created Lakṣmī, Sarasvatī, Sandhyā, Viśveśā and Mahāyaśā. O king, well-being to you; these five superior ones were given to Dharma, the best among gods, by Brahmā, who had observed religious rites.

79. That wife, who was half the form of Brahmā, and who took any form at her will, suddenly turned into Surabhi, and stood by Brahmā.

80. O best one, then Brahmā, adored by the world, realising the purpose of the creation of the world, copulated with her for (the good of) the cows.

81. He produced eleven strong, mighty sons, called Dharma, resembling the tawny cloud at the time of twilight, and of a bright lustre.

1. The names of Dakṣa's daughters given here are different from those given in Chapter 6.

82. Crying and running they went to the grandsire. They were known as Rudra on account of their crying and running.

83-84. Nirhṛti and Sandhya, and the third one called Ayonija, also Mṛgavyādha, Kapardin, Mahāviśveśvara, Ahirbudhnya, revered Kapālin and Piṅgala, Senānī and Mahātejas, are said to be the eleven Rudras.[1]

85. Cows and deities were born of her, O best king, and also goat and swan.

86-89a. Herbs also sprang from that excellent Surabhi. From Dharma[2] Lakṣmī (obtained a son viz.) Kāma; Sādhyā gave birth to Sādhyas: Bhava, Prabhava, Kṛśāśva, Suvaha, Aruṇa and Varuṇa, Viśvāmitra, Caladhruva, Haviṣmān and Tanūja, Vidhāna, Abhimata also, Vatsara and Bhūti who killed all demons, and Suparvan, and Bṛhatkānti, saluted by the world.

89b-92. The goddess, approached by Indra gave birth to the gods: The first one was god Dhara; the second one was unchangeable Dhruva; the third was Viśvāvasu; the fourth was lord Soma; then Anurūpamāya (was the sixth); after him the seventh was Vāyu; and the eighth was Nirhṛti. This was Dharma's progeny Born from Surabhi. It is also said that Viśvedevas were born on Viśvā from Dharma.

93-94. Dakṣa of mighty arms, Puṣkara and Tama, then Cākṣuṣa, Citra, also Bhadra and Mahoraga, Viśvāntakavasu, Bāla Nikumbha of great fame, Rudra and Atisiddhaujā with lustre superior to the son (were born).

95-98. The mother of the gods gave birth to the sons, viz. the gods. Marutvatī gave birth to the sons, viz. the Marutvats: Agni, Cakṣu, Ravi, Jyoti. Sāvitrī gave birth to the god Mitra, Śaravṛṣṭi and the great Sukarṣa, also to Virāja and Rāja, Viśvāya and Sumati, to Aśvaga, Citraraśmi and also king Niṣadha; again (she gave birth to) Ātmavidhi, Cāritra, Pādamātraga, Bṛhanta, Bṛhadrūpa and Vasanābhiga.

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1. The names of the Rudras given here differ from those given in Chapter 6.

2. The names of other wives of Dharma, mentioned in Chapter 6, are not repeated here.

99-100. Marutvatī gave birth to the progeny, viz. the host of Maruts ending with Jyeṣṭha. From Kaśyapa Aditi gave birth to the twelve Ādityas: Indra, Viṣṇu, Bhaga, Tvaṣṭṛ, Varuṇa, Aṁśa, Aryaman, Ravi, Pūṣan, Mitra—the giver of boons, Dhātā and Parjanya.[1]

101-102. These are the twelve Ādityas superior among gods. Two excellent sons of Āditya were born on Sarasvatī. They were best in (the performance of) penance, in virtues and were very much liked in heaven. Danu gave birth to Dānavas and Diti to Daityas.

103. Kālā gave birth to the demons and goblins, viz. the Kālakeyas. The very powerful diseases (Vyādhis) were the sons of Anāyuṣā.[2]

104. Siṁhikā was the mother of planets, and Muni[3] was the mother of Gandharvas. O descendant of Bharata, the other viz. Prācī was the mother of the auspicious celestial damsels.

105. Krodhā gave birth to all spirits and also Piśacā gave birth to the groups of Yakṣas and to demons, O King.

106. Saurabhī gave birth to the quadrupeds and these cows. The ancient supreme being, the lord Viṣṇu, Hari generated Māyā (his supernatural power).

107-108a. I have described him, as praised by the great sages, in due order. The man, who would listen to this best Purāṇa or would read it on the days of Parvan (i.e. the eighth and fourteenth day of each month, and the days of the full and the new moon), obtaining (this) world (i.e. being happy here) enjoys heavenly fruits in the other world.

108b-109a. He who propitiates Kṛṣṇa in four ways with eyes (i.e. by seeing him), with mind (i.e. by thinking about him), with words (i.e. muttering his names), or by deeds (done for him), is favoured by Kṛṣṇa.

109b-110a. A king (who has lost his kingdom) gets (back) his kingdom; and a poor person obtains excellent wealth. One

1. The names of the Ādityas mentioned here differ from those given in Chapter 6.

2. Anāyuṣā—This is daughter no. 5; see 73 above.

3. Muni—The name is not given in the list mentioned in v. 73 above; but it occurs in Chapter 6.

with a short (span) of life gets a (long life) ; one who desires a son obtains progeny.

110b-111a. Those who desire (to perform) sacrifices, get their desires (fulfilled), and have various (kinds of) penance. Whatever desire one entertains would have it fulfilled from (i.e. by) the lord of the world.

111b-113a. O you best among men, no evil would come to him, who, giving up everything (else) would recite this account of Hari's manifestation of Puṣkara. This manifestation of the great-souled one called Pauṣkaraka, is described in Vyāsa's sacred text.

113b-114. Listen, from me (i.e. as I shall describe it) to Viṣṇu's being Viṣṇu and Hari in the Kṛtayuga; and his being Vaikuṇṭha (i.e. Viṣṇu) among gods and his being Kṛṣṇa among the human beings. The course of the actions of that god is hard to be understood.

115-116. O king, now listen to the accurate (account of) past and future. This revered, unmanifest lord, with his characteristics being manifest, is Nārāyaṇa, of an unending soul and is devoid of origin and destruction. This one being Nārāyaṇa was the ancient Hari.

117. He (was) Brahmā, Vāyu, Soma, Dharma, Śakra, Bṛhaspati. O you descendant of Kuru, the unborn one also becomes the son of Aditi.

118. This eternal one, the younger brother of Indra, is known as Viṣṇu. Pleasing to him was the cause of Aditi's getting a son.

119. In the Kalpa (i.e. Brahmā's day) he created gods, Brahmā, and Prajāpatis (i.e. the mind-born sons) for killing gods' enemies, viz. Daityas, Dānavas and demons.

120. He also created excellent mental families of Brahmā. From these magnanimous ones the eternal and supreme Brahman came up.

121. I have told you this deed of Viṣṇu who (himself) is a wonder. Know from me the deed being narrated (since) it deserves to be told in the worlds.

122-123. O Bhīṣma, in the present Kṛtayuga, after Vṛtra was killed, there took place the well-known war called Tārakā-

maya, in which the terrible Dānavas, all difficult to be conquered in a battle, killed all gods and Asuras and Yakṣas, Uragas and Rākṣasas.

124. They being killed, and with their weapons cut off in the battle, turned back and mentally approached their protector, the god, lord Viṣṇu.

125-126. In the meanwhile, the clouds with brilliance (i.e. like) extinguished charcoal, covered the sky (as) with the solar and lunar eclipses. They were accompanied by multitudes of fierce (flashes of) lightning. They were making terrible sounds. They were obstructed by the speed of one another. The seven (kinds of) winds blew.

127. The clouds had the water heated due to their thunder strokes along with thunderbolt and winds. The sky was as it were being burnt by portents with terrible sounds.

128. Thousands of meteors fell; also those moving in the sky fell down. Heavenly cars fell down and jumped up.

129. That fear which would be there at the time of the end of the four *yugas* (spread everywhere). Forms became invisible due to the portents.

130. As a result (of this) everything became screened, and nothing was recognised. Even the ten quarters surrounded by the flood of darkness, did not shine.

131. (Goddess) Kālī, covered with black clouds entered (i.e. appeared there) in an embodied form. The sky did not shine (as usual) with the sun being predominant (but) was covered with fearful darkness.

132. (Then) that lord Hari of a dark body, having rent, with his arms, that stream of clouds with darkness, manifested his divine body.

133. He resembled a cloud and collyrium, the hair on which was like a cloud, which was like a black mountain in respect of lustre and form.

134. He had on a bright yellow garment. The ornaments were of gold purified in fire. He was like a column of smoke and darkness, (and) like the fire rising at the time of the destruction of the world.

135. The shoulders were round and doubly plump, the

hair on the head was covered with a crown. He shone more due to the weapons resembling gold.

136. He was bright like the rays of the moon and the sun, lofty like a mountain-peak, with one hand blissful due to (holding) the Nandaka sword. His chest shone with the Kaustubha[1] gem.

137. He was exalted on account of the power causing various results. He held a conch, discus and mace. He resembled an extensive mountain. He was of a forgiving nature. He had a curl of hair on the chest and the Śārṅga bow in the hand.

138. He gave generous fruits to gods, was charming and dear to the divine women, pleased the minds of all people, and attracted the minds of all beings.

139. He had a large branch in the form of divine power, was rich in knowledge, ego and pride and was the germination of the gross elements.

140. He was overcast with copious leaves, and had flowers of planets and stars; was the great stem of the world of Daityas, and was manifested in the mortal world.

141. He had the (huge) shape and sound of an ocean; he had resorted to the earth; he was covered with bonds of the lords of serpents, and was full of birds and creatures.

142. He was endowed with natural fragrance of virtue; was a great tree for all the worlds; had the water of the joy of the unmanifest and had the foam of the manifest ego.

143. He had the great stream of the rays in the form of the gross elements, had the bubbles in the form of planets and stars; was pervaded by the aeroplanes; was full of the roaring of clouds.

144. He was crowded with groups of creatures and fish; was united with groups of mountains, and conches; had the eddy of the sensual objects based on the three properties (viz. *Sattva*, *Rajas* and *Tamas*) ; was swallowing the (big fish called) *timi* in the form of the worlds.

145. He had the thickets in the form of heroes; had the moss emitted by the serpents, was the great shelter of the twelve Suns; was the city of the eleven Rudras.

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1. Kaustubha is the name of the celebrated gem obtained with thirteen other jewels at the churning of the ocean and worn by Viṣṇu on his chest.

146. He was endowed with the mountains in the form of the eight Vasus; was a great ocean having the three worlds as its water; had the water having tawny ripples of the twilight; was adorned with wind that had filled it.

147. He had hosts of Daityas and Yakṣas; was full of the (fish called) *jhaṣa* in the form of the groups of demons; had the mighty power of the grandsire; was thronged with the gems of celestial women.

148. He was full of the rivers in the form of wealth, fame, charm and Lakṣmī; was violent due to the dissolution having great showers caused by destiny.

149. They saw the great ocean in the form of Nārāyaṇa having company of the good as its great extremity—Nārāyaṇa, who was the god of gods, who was a granter of boons, who was affectionate to his devotees.

150-153. (They saw him as one) who showed favour; who brought about tranquility and who was auspicious; who shone with pearls attached to the chariot to which bay horses were yoked; seated in a chariot in the form of the divine world, (a chariot) to which bay horses were attached and which was adorned with the banner of Garuḍa, to which were fixed the wheels of the moon and the sun, had boundless reins, which was difficult to be seen (i.e. of an unbearable sight), which had Meru as its pole, which had the variegated flowers of stars (attached to it), which was pleasing due to planets and stars, which granted fearlessness in (times of) fear, which (remained) in the sky, which was invincible to gods and demons.

154. All those gods led by Indra and with palms joined in obeisance, and (uttering) cries of victory sought the refuge of him who was a protector.

155. That Viṣṇu, the god of gods, having heard their words, decided to destroy the demons in a great war.

156. Viṣṇu having resorted to (i.e. taken up) an excellent body and standing in the sky, said these words, containing a promise, to all the gods:

157. "Be calm, well-being to you; do not be afraid, O host of gods. All the demons are conquered by me; accept the three worlds."

158. Then the gods, pleased with the words of Viṣṇu, faithful to his promise, became very much delighted as if after having drunk excellent nectar.

159. Then withdrawing darkness, the clouds disappeared. Auspicious breezes blew. The ten quarters became bright.

160. The luminaries, almost pure, went round the moon. The planets did not fight. The rivers also were (having) clear (water).

161. The paths, and the three worlds, heaven and others, were free from dust. The rivers flew properly. In the same way the ocean did not agitate.

162. The internal organs of men were auspicious (i.e. functioned well). The great sages, free from grief, recited the Vedas loudly.

163-164a. Auspicious oblation was made in sacrifices. Fire roasted (the oblation) fully. People, set upon practising piety, were pleased at heart after having heard the words about killing the enemies—of Viṣṇu faithful to his promise.

164b-165a. Then the Daityas and Dānavas having learnt about the (imminent) fear from the mouth of Viṣṇu, exerted hard for the fight and victory (in it).

165b-171. Maya, desirous of fighting, mounted like the Sun on the Meru mountain, upon his imperishable, golden, divine chariot, which had its interior of the length of three *nalvas*[1] (i.e. twelve hundred cubits), which had four wheels, which was very big, in which great weapons were well-arranged, which made the sound of the multitudes of bells, which was adorned with the hide of a tiger, which was charming with a mass of reins, which was adorned with golden lattices, which was crowded with groups of wolves, which was decorated with flocks of birds, which was bright with divine weapons and missiles, which was resounding like (thundering) clouds, which had a good (i.e. a strong) axle, which was the best among excellent chariots, the middle part of which was good (i.e. strong), which resembled the sky, which was full (i.e. well-equipped) with maces and iron-bars, which was as it were the ocean embodied, which had on it golden armlets, which was beautiful like the orb of the

1. Nalva—A measure of distance equal to 400 *hastas* or cubits.

moon, which had banners and flag like the Mandara mountain with the Sun, the body of which was like the expanse of an elephant, which, at places, was bright like filaments of flowers, which had a thousand stars (studded to it), which was resounding like clouds with big showers, which was bright, and harmed the enemies' chariots.

172-177a. Tāra also mounted upon an excellent chariot, the breadth of which was two miles, and which was like that (i.e. two miles) in length also, which resembled a rocky pole, which was like a heap of dark collyrium, to the pole of which a heap of black iron and gems was tied, which was full of (i.e. equipped with) iron bars, as well as with mallets that could be thrown, and with large darts and fetters, and with portions (i.e. pieces) of bamboos, which was decorated with fearful iron clubs with hatchets attached below, which was raised (i.e. lofty) like the Mandara for the sake of (the destuction of) enemies and to which a thousand asses were yoked.

177b-178a. And Virocana, who was angry and who had a mace in his hand, remained at the head of the army like a mountain with a radiant peak.

178b-179a. The powerful demon Hayagrīva went round the arrayed army, having a thousand horses, of the demons.

179b-181a. Vipracitti's son Śveta, having white bracelets as his ornaments, the destroyer of the enemy's army, stretching far his bow of the length of a thousand cubits, drove his chariot; and he stood at the head of the army like a mountain with a sprout.

181b-182a. Khara scattering (i.e. shedding) from his eyes water (i.e. tears)due to anger, with his teeth, lips and eyes throbbing, desired to fight.

182b-183a. Demon Tvaṣṭṛ having occupied a chariot to which eighteen horses were yoked, stood ready for battle facing the divine army.

183b-184a. Bali's most distinguished son, Ariṣṭa, having invincible weapons, and causing the mountains to tremble, stood ready for the battle.

184b-185a. Kiśora, prompted by great joy like a young boy, remained in the midst of the demons as the Sun remains in the midst of planets.

185b-186a. Lamba, resembling a fresh cloud, and decorated with a long garment, remaining in the demons' army, appeared like the Sun with fog.

186b-187a. After him Vasundharābha, laughing, and having missiles in the form of teeth, lips and eyes, stood among the demons like a cruel great planet.

187b-188. Others were seated upon horses; still others on intoxicated lordly elephants; others were seated on lions and tigers; others on bulls and bears, some were seated upon asses and camels and some were using clouds as their vehicles.

189. Other demons, fearful and of deformed faces, were foot-soldiers. Desiring to fight, the one-legged ones and those with small legs, danced.

190. Many snapped their fingers, and others made a noise. Roaring like arrogant tigers the best demons thundered.

191. They, having rocks and hammers in their hands threatened the gods with their fore-arms like iron-beams and with maces and fearful iron beams.

192-193a. They sported with the weapons used as missiles[1], with mallets having a hundred edges, with rock-like swords, with iron beams and raised weapons.

193b. The sky was covered everywhere with multitudes of clouds.

194. Thus the army of the demons, furious with spirit and madness, stood before the gods like a host of clouds that had come up (in the sky).

195. And that army shone with thousands of demons pressed closely to one another, resembling wind, fire, mountain, clouds and water. That army elated because of being full with multitudes of troops, appeared to be mad with the desire to fight.

196. O you descendant of Kuru, you have listened to the expanse of the army of the demons. Now listen to the expanse of the army of the gods led by Viṣṇu.

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1. Śataghnī—A kind of weapon used as a missile supposed by some to be a sort of rocket, but described by others as a huge stone studded with iron spikes and four *tālas* in height.

CHAPTER FORTYONE

The Rise of the Lotus and the War between Gods & Demons

Pulastya said:

1. The Ādityas, the Vasus, the two mighty Aśvins got ready for battle with their troops and followers in due order.

2. The thousand-eyed Indra, the guardian of the worlds and the leader of gods mounted on an excellent elephant.

3-6a. To his right stood the chariot, which had the best bird (i.e. Garuḍa) as its banner; which moved on very fine wheels; which was adorned with a golden umbrella; which was followed by the multitudes of gods, Gandharvas and Yakṣas in thousands; which was eulogised by brahmanic brilliant sages living in heaven; having mounted upon which chariot, furnished with multitudes of clouds having the lustre of lightning and rain-bow risen due to the vibration of the thunderbolt, and resembling mountains moving according to their will, the lord moves in the entire world.

6b-7. The brāhmaṇas remaining at the front of a sacrifice sing at the (time of the) presentation of oblations. Hundreds of groups of celestial nymphs dance by him accompanied by Indra when the sounds of the trumpets of gods were (heard) at the heavenly battle.

8-9. The best chariot which was at that time occupied by Mātalin, to which a thousand horses, having the speed of the mind and the wind, were yoked, shone, like the Sun, with the banner of the lord of serpents; (it shone) like the Meru mountain which is fully covered with the Sun's lustre.

10. And Yama, raising his staff and his fatal mallet and displaying them to the demons, stood in the army of gods.

11-14. Varuṇa, who held the nooses, who was accompanied by four oceans and the repeatedly licking snakes, who had put on ornaments of conches and pearls, who possessed a watery body, who had held together his fatal nooses, who wore excellent white garments and coral ornaments, who had an excellent body brown with gems, who indulged in thousands of sports with his horses of a watery appearance and resembling the

moon and being impelled by the wind, remained in the gods' army, desiring (i.e. waiting for) the time to fight, (looking) like the ocean that had broken the coast.

15-16. Dhanada (i.e. Kubera), accompanied by the army of Yakṣas and demons, and by the hosts of Guhyakas, endowed with a conch and a lotus, who was the lord of treasures, and king of kings, possessed of prosperity and holding a mace in his hand, and fighting by remaining in an aeroplane, was seen there seated in the Puṣpaka.

17a. He i.e. Kubera, the king of kings, the lord of Yakṣas, shone (there).

17b-18a. Indra remained in the eastern wing, Yama in the southern, Varuṇa in the western and Kubera in the northern wing (of the army).

18b-19a. The very mighty four regents of quarters remaining in the four wings moved in their respective regions of that army of gods.

19b-20. The Sun, moving in a chariot to which seven horses were yoked, which was moving like the wind, which was resplendent with beauty, and which was shining with rays, and which went to the skirt of Meru, rose and set (i.e. went up and down).

21-22a. The Sun, of twelve forms, heating the unchangeable world with heat by means of the orb at the gate of the heaven which had a thousand rays and which had illuminating lustre, moved among the gods.

22b-23a. Soma (i.e. the Moon), of white horses, having cool rays, delighting the world with lustre full of cool water, shines (i.e. shone) in his chariot.

23b-26a. The demons saw that Soma, who was accompanied by Stars, whose rays were cool, who was the lord of brāhmaṇas, whose form was marked with the shadow of a hare, who removed the nocturnal darkness, who was the lord of the Stars in the sky, who gave nectar, who was the immutable lord, who was the store of pure herbs and of nectar, who was the great lot of the world, who was agreeable, who was full of nectar, who had the snow-weapon, and who remained (in his chariot).

26b-30a. The Wind,[1] that is the life of the beings, and has divided himself into five in men (i.e. remains in five forms in the bodies of men), who went along seven tracts, who supports and has fashioned the three worlds, whom they call Agni, the creator of the worlds, and the lord, the source of all, whose origin, found in the seven notes (of the gamut), is proclaimed by words, whom they describe as a moving element and as one having no body, whom they call as moving in the sky, as quick moving, and as being produced from the source of sound, who is the life of all beings, who was stirred up by his own lustre, blew, with clouds, in a hostile manner and troubled the Daityas.

30b-31a. The Wind, along with the gods, Gandharvas, and hosts of Vidyādharas, sported with the rays white like serpents that had lately cast their skins.

31b-32a. Lords of serpents, producing strong poison of wrath, being thin and turning themselves into arrows and with their mouths wide open moved (there).

32b-33a. The mountains also stood with their rocky peaks and trees having hundred branches, by the gods in order to strike the army of the demons.

33b-35. He, god Hṛṣīkeśa, Padmanābha, Trivikrama[2], who is the fire at the end of the *yuga*, who is the lord of the entire world, who is the source of all, who killed (the demon) Madhu, who enjoys the oblations, who is the soul of the elements like earth, water and ether, who is dark, who brings about peace, who kills the enemies, who holds the mace and the disc, getting well-settled, caused absence of danger among the gods and others.

36-37. The very powerful lord, having the enemy of the serpents (i.e. Garuḍa) as his banner, held, in his right hand, the great mace, destroying all weapons, fatal in nature and bringing destruction to the enemies, and held in his other bright hands, the multitudes of other weapons like (his bow) Śārṅga etc.

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1. *Prāṇa* of five kinds: Prāṇa, Vyāna, Apāna, Udāna, Samāna.
2. *Trivikrama*—Viṣṇu in his fifth or dwarf (Vāmana) incarnation. He was born as a dwarf to humble the demon Bali.

38-44a. On the battlefield, the lord, having mounted upon the best bird (i.e. Garuḍa)[1], who was the offspring of Kaśyapa, who was the younger brother of Aruṇa, who had serpents as his food, who shone with the lord of serpents put into his mouth, who was (formerly) connected with the activity of (carrying) nectar, who was lofty like Mandara, whose valour was many times seen in the war between gods and demons, who was used like the thunderbolt for (securing) the nectar by Indra, who had put on a garment in the form of variegated wings, who was like a mountain full of minerals, who was, in the sky, covered beautifully with the brightest gem with its lustre like the moon and (as it were) a prop of increased wrath, adhering to the hood of a serpent, and with two wings having charming feathers, like the sky being covered with two clouds with the rainbow, at the time of the destruction of the world, who was adorned with dark and reddish banners, whose wings were golden (was ready to fight).

44b-45a. All the hosts of gods and sages, calm in mind, followed him and praised the mace-holder with words couching great sacred texts.

45b-47. That mighty army of Viṣṇu, who was victorious, who was tolerant and bright, (the army) which was joined by Kubera, led by Yama, encircled by Varuṇa, adorned by the lord of gods, in which great sound was made by Vāyu, which was blazing with Agni was arranged for the battle.

48. Bṛhaspati said: "Well-being to the gods." Uśanas (i.e. Śukra) said these words: "Well-being to the demons".

49. Then a fierce battle took place between the two armies of gods and demons who were desirous of conquering each other.

50. The demons, with many weapons raised, went to fight with the gods, like mountains with mountains.

51. That was a very wonderful fight between the gods and the demons, charged with piety and impiety and pride and politeness.

52-54. Then with the very speedy horses, and with elephants that were goaded, and with warriors having swords in their

1. *Garuḍa*—Son of Kaśyapa and Vinatā.

hands and jumping, with pestles being thrown, with falling arrows, with stretched bows, and with very fearful missiles being dropped, that battle, in which gods and demons had crowded, and which produced fear to the world and which resembled the fire of destruction, took place.

55. The demons struck the gods led by Indra in the battle with iron bars, mallets and rocks.

56. The gods, who were being killed by the strong demons behaving like conquerors, whose faces were dejected, were very much afflicted in the war.

57-58. They, crushed down by missiles and spears, and with their heads broken with iron bars, with their chests pierced by the sons of Diti (i.e. the demons), and bleeding profusely, were killed with volleys of arrows; their exertion was rendered useless, and getting (caught) into the illusion of the demons, they were unable to move.

59. The exertion of the army of the gods which as it were appeared to be arrested by the demons and which was (almost) lifeless, was rendered useless by the demons.

60. Indra, of many (i.e. a thousand) eyes, cutting off the terrible arrows discharged from the bows of the demons, entered the fierce army of the demons.

61. He, having killed all important demons rendered the army of the demons covered with darkness by a multitude of darkening missiles.

62. They, overpowered by darkness due to the prowess of Indra, did not recognize one another nor the vehicles of demons.

63. The gods, freed from the nooses of illusion, exerted, and felled (on the ground) the heads of the hosts of demons which were (covered with) darkness.

64. The wretched demons, who became unconscious due to the darkness of a black colour, instantly fell down like mountains with their wings cut off.

65. There (i.e. on the battlefield) the body of the lord of demons, who was overcome (with darkness) was, as it were, full of internal darkness.

66. Maya, burning the illusion (produced by gods)

produced a great illusion like the one at the time of the destruction of the world produced by the *Aurva*[1] fire.

67. That illusion produced by Maya burnt the illusion created by Indra; and the demons instantly rose (taking up) the forms of gods in the battle.

68. Reaching (i.e. being covered by) the *Aurvī* illusion, the gods being burnt (by the fire produced by it) resorted to the pond of water cool (with) the rays of the moon on the region of tbe moon.

69. The gods, being burnt by that *Aurva* fire and being insensible and afflicted, seeking the refuge of Indra, praised him.

70. When the army (of gods) was (thus) distressed and was being killed by the demons, Varuṇa, impelled by the lord of gods, said (these) words:

Varuṇa said:

71. O Indra, formerly, Urva the son of a brāhmaṇic sage, and bright due to qualities similar to those of Brahman, practised a very severe penance.

72. Hosts of sages and gods with divine sages approached him, who was as it were tormenting the world with his penance, like the sun.

73. The demon, Hiraṇyakaśipu, the lord of demons, also formerly requested that sage (Urva) of a great lustre.

74-75. The brāhmaṇic sages spoke words conforming to dharma: "O revered sir, this family has its root cut off among the families of sages. You are all alone, without a child. There is on one else (to continue) the family. Practising the vow of abstinence you are following (i.e. suffering from) affliction only."

76-77a. "Many brāhmaṇa families, those of sages of purified souls remain all alone and secluded and without progeny. When all of them are like that, I have nothing to do with sons."

77b-78. "You are the best among ascetics and are bright like the creator. Therefore proceed to continue your family and multiply your self by yourself. Put together your mighty lustre and make your body a second (i.e. generate a son)".

79. The sage thus addressed by the sages being hurt in the mind censured all those and said these words to them:

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1. *Orva*—It should be Aurva.

80-81. "As the eternal duty of the sages, it was laid down formerly that the only duty approved by seers, of a brāhmaṇa who eats (i.e. subsists on) wild roots and fruits, and who is born in a brāhmaṇa family and who lives by himself, (is celibacy). If celibacy is well-practised it would even move Brahmā.

82-83. There are three courses of conduct of people: (One is that of those) who live as householders; (there is another) of those like us who live in the forest; and those who live in hermitages, eating (i.e. drinking) water, eating (i.e. living on) air, using their teeth as the mortar (i.e. the anchorites) and those who break things on stones, and there is the one of those who practise penance with five fires.[1]

84. These remaining in penance, and giving importance to celibacy (by performing) vows very difficult to perform, desire the highest position.

85. The brāhmaṇa-hood of a brāhmaṇa is occasioned by (i.e. is due to) his celibacy. This is what people knowing (the importance of) celibacy say in the other world.

86. Piety resides in celibacy; penance resides in celibacy. Those brāhmaṇas who remain in celibacy, reside in heaven.

87. Perfection is not possible without yoga (deep and abstract meditation); glory is not possible without yoga. O you tormentor of the enemies in this world, there is no better means of glory than austerity (in the form of) celibacy.

88. For him, who restrains the group of the organs of sense and the group of the five elements, and concentrates on celibacy what greater penance than that is there?

89. Having (i.e. growing) hair without yoga (a deep and abstract meditation), performing a vow without (proper) volition and religious mendicant's life without celibacy—these three are called religious hypocrisy.

90. Where is (the need of) a wife and of union (with her)? Where again is the need of the perverse (i.e. unnatural) condition (viz. that of a householder etc.)? Indeed these mind-born offsprings were created by Brahmā with his mind.

1. *Pañcāgnitapas*—A kind of penance practised with five fires: four fires in the four directions around the person practising the penance; and the fifth fire is the sun, above the head.

91. If you, who are self-subdued, have the power of penance then by the act like that of Brahmā, create mind-born sons.

92. The ascetics should have mentally produced offspring. There is no union with a wife, no (depositing of) seed (i.e. semen)—this is said to be a vow of the ascetics.

93. What you, the good and fearless persons have said here, is indeed like that which is very much liked by bad persons.

94. This I, making by body blazing with the soul, will produce a mind (-born) son without copulation with a wife.

95. Thus, with the act like that of the creator my soul (i.e. I) will produce another self (i.e. a son), as it were desiring to burn the beings".

Varuṇa said:

96. (Then) Urva engrossed in penance, put his thigh into the fire, and shook with one *darbha* the fire-producing wooden stick (for) generating a son.

97. Suddenly breaking his thigh, an excellent fire came up. The son—the fire, became desirous of burning the world.

98. Breaking open the thigh of Urva a destructive fire called *Aurva*, very angry and as it were desiring to burn the three worlds, was produced.

99. While being produced he said to his father in piteous words: "O father, hunger is oppressing me; I shall swallow the world; leave me."

100. He, resembling Yama, spreading in the ten quarters with his flames going up to the heaven, and consuming all beings, grew.

101-102. In the meanwhile, Brahmā came to the sage Urva, and said (to him): "(Please) ward off your son; show pity for the world. O brāhmaṇa, I shall give excellent help to this your son. O you son, O you best among the speakers, listen to these true words of me."

Aurva said:

103. I am blessed, I am favoured that you, revered sir, O highest soul, are giving this idea to this child (viz. me).

104. When the morning time has arrived, and when his

association is to be desired, revered sir, satisfied with what oblations would my son obtain happiness?

105. Where will be his residence? What will be the nature of the mighty food of him of great lustre that the lord will give?

Brahmā said :

106. His residence will be in the mare's mouth in the ocean. O brāhmaṇa, my source is water that is immeasurable. Let him go there.

107. There he will certainly live, drinking the oblation of the form of water. I am giving him that residence, viz. that expanse of water (i.e. the ocean).

108. Then, O son, he and I removing things of the past will move together at the end of the *Yuga*.

109. This fire, who is made by me to eat (i.e. subsist on) water, will, at the time of the deluge, burn all being along with the demons and goblins.

110. Saying, "Let it be so", that fire, having suppressed the circle of flames, entered the mouth of the ocean and not his father, the lord, viz. Urva.

111. Then Brahmā returned, and also the great sages. Knowing the prowess of the fire *Aurva* they took their respective courses.

112. Then, seeing that great wonder, Hiraṇyakaśipu, saluting Urva by touching the ground with all the limbs of his body (i.e. prostrating himself before Urva), said these words (to him):

113. "O revered sir, this wonder has taken place in the presence of the world. O greatest sage, the grandsire is quite pleased with your penance.

114. O you of a great vow, I should be looked upon as the servant of your son and you. You are fit to be praised due to (your having done) this deed.

115. Then see me to be distressed and engaged in propitiating you. If, O greatest sage, I sink into distress, that would be your defeat."

Urva said:

116. I am blessed, I am favoured since you have looked upon me as your preceptor. O you of good vow, you have no fear due to this penance.

117. Accept that illusion only, which is created by my son, which is fuel-less and full of fire, which is difficult to be touched even by fires.

118. While subduing the enemy it will be under the control of you and (the members) of your family. It will protect your side and will burn (i.e. destroy) the enemy.

Varuṇa said:

119. This illusion unassailable even by gods, was formerely created by Aurva, the fire, the son of Urva.

120. When the demon was afflicted it would become powerless; there was no doubt about it. That was the curse given by him who had created it with his lustre.

121. O Śakra, if this (illusion) is to be set aside and the lord is to be made happy, then give me, as my companion, the Moon, born of water (of the ocean).

122. There is no doubt that united with him and surrounded by the aquatic animals, I shall destroy this illusion through your favour.

123. Śakra, who helped the gods to prosper, being delighted, said, "Let it be so," and ordered Soma, having cold weapons, to fight at the head (of the army):

124. "O Soma, help Varuṇa for the destruction of the demons and the victory of the gods.

125. You are regarded as being of matchless prowess[1] and the lord of the luminaries. Those well-versed in the Vedas know that all juices are full of you.

126. None like you having cold weapons is (to be found) in the world. Your waning and waxing are uncreated in the ocean as well as in the sky.

127. Deluding the world you cause the time through day and night. Your characteristic is reflected in the world and the spot on you is of the form of a hare.

1. *Prativīrya*—should in fact be 'aprativirya'.

128. O Soma, those who are not born of kṣatriya wombs do not know your illusory power. You remain above the course of the Sun, and above the luminaries.

129. Driving away darkness suddenly, you illumine the entire world. You are cool-rayed, snow-bodies, the lord of the luminaries and have the form of the hare on your body.

130-133a. You are also of the nature of destiny; you are fit to be offered a sacrifice to; you are the sacrifice; and you are the unmanifest one; you are the lord of the herbs; you are the source of rites; also of water and you are cool-rayed; your rays are cool; you are the prop of nectar; you are smart and have a white vehicle; you are the loveliness of the lovely bodies; you are the Soma of those who drink Soma. You are agreeable to all beings; you destroy the darkness; you are the lord of the constellations. Therefore, O you commander of a large army, go with Varuṇa, wearing an armour. Put an end to the demonish illusion, by which we are being burnt."

Soma said:

133b-134. Since, O king of gods, O giver of boons, you tell me to fight I shall shower hoarfrost which would remove the demonish illusion. See these my cool and tormenting rays, covered with snow.

135. So the snow-showers discharged by the Moon, with nooes (of Varuṇa) surrounded the demons as the wind surrounds the multitudes of clouds.

136. The two mighty (heroes), Varuṇa and Indu (i.e. the Moon), holding nooses and cool rays, killed the demons by sending down snow and nooses.

137. The two lords of water—the two warriors fighting with nooses and snow moved with water in the army like two agitated great oceans.

138. The entire great army of the demons was filled, as the entire world is covered by the showering destructive clouds (at the time of deluge).

139. The two lords of water, viz. Soma and Varuṇa, getting ready, destroyed that illusion created by the lord of demons.

140. Consumed by the multitudes of the cool rays, and assailed by (Varuṇa's) nooses, the demons could not move in the battle like topless mountains.

141. All the demons struck down by Soma, were destroyed. Their bodies were flooded with snow like fires that were not hot (i.e. that were extinguished).

142. The variegated and auspicious heavenly cars of those demons fell down. They fell down and again came up.

143. Maya, the demon skilled in magic, saw, in the heaven, the demons bound by the groups of nooses and covered over with the lunar rays.

144-146. He released the celebrated, mountainous illusion with a group of mountains, with swords and sharp-edged spears, with heaps of trees standing at the top, crowded with groups of lions and tigers when the hosts of gods were making noise, crowded with herds of wolves, with trees shaken by wind; it was created by his own son, it was warbling and it moved freely in the heaven everywhere.

147. The demons struck the gods with showers of rocks accompanied by sounds of swords and with falling trees (i.e. trees that fell) and did not allow them to live.[1]

148. The two illusions—that of the demons and that of Varuṇa—then disappeared. Movement on the earth became fearful as it were with mountains (everywhere).

149-150. No god was seen as (each one) was screened by multitudes of trees. Except the Mace-holder (i.e. Viṣṇu) all other (soldiers in) the army of gods had their bows destroyed, had become loathsome due to the weapons being broken, and had discontinued their exertion. That majestic lord, who had entered the war, did not tremble at all.

151-152. The lord of the world, Hari, who resembled the (dark) destructive cloud, who knew the occasion, and who realized (imminent) death in the war, who desired to witness the fight between gods and demons, did not get angry because of his forbearance. Then the lord ordered Fire and Wind to fight.

1. Stanzas like this are not quite intelligble.

153-155. Impelled by the words of Viṣṇu they drew the illusion. That mountainous illusion perished (when) it was burnt by the two, who had been roaming about and had commenced to exert themselves. That Wind accompanied by Fire and that Fire in the company of Wind, augmented as it were at the time of deluge, burnt the army of demons. Wind became speedy there; and then Agni also became like that due to Māruta (i.e. Wind).

156-166a. Fire and Wind who were amusing themselves, moved in the army of the demons. Then the beings were (being) reduced to ashes and they were rising and falling. Everywhere the aeroplanes of the demons were falling. The branches (of trees) were being thrown off by Wind, and Fire was doing his duty. The killing by Māyā (i.e, illusion) was going on; the Mace-holder (i.e. Viṣṇu) was being praised; the exertion of the demons had stopped; the three worlds were free from bondage; gods were pleased. Good people said: 'Well (done), well (done).' The thousand-eyed one (i.e. Indra) achieved victory, and the demons were defeated. All the directions were pure; the righteous began to increase. The course of the Moon was uncovered, and the Sun remained steady in his own place. Beings were taking an active part in worldly affairs; people were endowed with good character; the bonds of death were unaffected. Oblations were offered into fire; gods shone with sacrifices and they showed the path to heaven. All the regents of the quarters supported their quarters; the perfect ones remained in penance; the sinful ones did not exist. The side of the gods was glad and the side of the demons was dejected. Righteousness had the three feet, and unrighteousness had just one foot (i.e. righteousness was very much predominant). The great gate (to righteousness etc.) was open, and good path existed; people were inclined to piety, and the hermitages proceeded with their activity uninterruptedly (i.e. the hermits led a peaceful life). Kings were engaged in protecting their subjects and shone; the worlds were calm (and) the dark demon was subdued.

166b-172. When that (great) deed of Agni and Vāyu took place in the war, all worlds were wholly interested in them, were bright and performed acts (celebrating) their victory. Hearing about the great fear caused to the demons by Agni and

Vāyu, the well-known demon Kālanemi took notice (of what was happening). He was having a crown of the shape of the sun, and tinkling ornaments and armlets. He resembled the Mandara mountain. He was covered with great pearl-ornaments, and looking fearful due to having hundreds of weapons, a hundred arms and a hundred faces, and a hundred heads. He stood like a majestic mountain having a hundred peaks and augmented in the great side, (looking) like fire in the summer. He had smoky hair, ruddy moustache, projected teeth, and a hideous face. He had a large body expanding in the three worlds, lifting up the sky with his arms, and throwing off the mountains with his two feet, and setting in motion showering clouds with his breaths.

173-177. All gods, with their eyes afflicted with fear, saw Kālanemi, whose broad red eyes were (looking) obliquely, whose exalted lustre was like (the) Mandara (mountain), who was, while approaching the groups of gods, as it were desiring to burn them in the battle, who was threatening the hosts of gods, and covering the ten quarters, who was seen like Death risen and delighted at the time of deluge, and who said to the demons, struck by gods, 'Wait, wait!' with his strong right hand lifted up, which had a raised nice palm, the fingers of which had large joints, which was long and full of ornaments, which did not move at all.

178. Beings observed that Kālanemi destroying (the gods), like another Trivikrama Nārāyaṇa (i.e. Viṣṇu) overcoming everything.

179. That demon, having shaken the sky with wind, and rising again, came and started to fight causing fear to all gods.

180-181. That demon Kālanemi, while moving (on the battlefield), being encircled by Indra, came near him, and shone like Mandara with Viṣṇu. Seeing Kālanemi, like another death, coming to them, all the gods, led by Indra were very much frightened.

182. That great demon, desiring to do what was agreeable to the demons, and of great lustre, increased (in size) like a cloud at the end of the summer.

183. The lordly demons, seeing him to have entered the

three worlds, stood up unfatigued (i.e. enthusiastically) as if after having drunk the excellent nectar.

184. The demons, desiring to fight, free from fear and alarm, led by Maya and Tāra, behaving like conquerors in the Tārakāmaya war, and going (out) to fight, shone.

185. They who were repeating (magic) formulas, who were running through the army became glad when they saw the demon Kālanemi.

186. All those chief (soldiers) of Maya, who were leaders in the battle, gave up their fear (and) stood (near him) to fight.

187-195. These successful demons, knowing the (art of the use of) missiles, well-settled in penance, viz. Maya, Tāra, Varāha, Hayagrīva, Vipracitti's son Śveta, both Khara and Lamba, Bali's son Ariṣṭa, so also the one known as Kiśora, and the great demon Surbhānu, famous like gods and as (an expert) fighter in a circular military array, went to Kālanemi, with (i.e. taking with them) very heavy maces, discs, chariots, hatchets, pestles resembling death, slings, mallets, stones like missiles, so also terrible rocks, sharp-edged weapons, small javelins and bars of excellent iron, heavy destructive śataghnī missiles, pairs of fetters, so also ploughs that struck fiercely when discharged, with long arms, nooses and (weapons) like iron-bars, with arrows having the licking and spreading mouths of serpents, with destructive weapons and shining iron-clubs, with sharp unsheathed swords, with sharp and bright lances, and with bright demons holding bows.

196. That army of the demons, excellent on account of shining weapons, then led by Kālanemi, shone in the battle.

197. The army of the gods, which was closed (i.e. encircled) on all sides by them (i.e. the demons) like a thicket of trees at the time of the advent of the clouds, also became glad (as) it was protected by Indra.

198-202a. That great shining (divine) army, which was endowed with cold and hot lustre (respectively) of the Moon and the Sun, which was speedy like the wind, which was agreeable, which was having the banners of stars, which had put on the garments of clouds, which was smiling with the planets and

constellations, which was protected by Yama, Indra, Kubera, and also by intelligent Varuṇa, which was having (in it) blazing fire and wind, which was devoted to Nārāyaṇa, and which resembled a current in the ocean, which had missiles which are fearful and had (in it) Yakṣas and Gandharvas, shone. At that time, the encounter between the two armies took place like the union of the heaven and earth at the time of the expiration of a Yuga.

202b-204a. That war in which gods and demons had thronged, in which forgiveness and valour were excessive, which had arrogance, politeness and speed, was fierce. The gods and demons set out with terrible armies like the excited clouds from the eastern and the western oceans.

204b-205. The gods and demons were delighted with the two armies, as the mountains with the blossomed thickets on them. They beat the drums and blew the conches repeatedly.

206-207. The sound of the stroke of the bow-string on the fore-arm, filling the universe, the earth and the directions, so also the twangs of the bows and the sound of the drums obscured the cries of the demons. Making each other go forward and backward, they (i.e. the gods and demons) assailed one another.

208-210. Others desiring hand-to-hand fight, broke (the arms of tbeir enemies) with their own arms. The demons discharged terrible thunderbolts, iron bars, excellent missiles[1], swords and heavy maces on the gods, in the battle. Some, with their bodies broken by the fall of the maces, and shattered to pieces (i.e. excessively wounded) repeatedly fell down, while others struck again. In the battle, those who were much excited, angrily encountered one another, with chariots, horses, aeroplanes and elephants etc.

211-213. Moving in the battle (i.e. on the battlefield), biting their lips (literally, having faces the lips of which were bitten), those (who were seated in) the chariots fought with (those who also were seated in) the chariots, and the foot-soldiers fought with foot-soldiers. The great sound of those noisy chariots resounded in the sky as by the thundering of the

1. *Uttamāyuyudhān*—The correct word appears to be Uttamāyudhān.

clouds in the rainy season. Some broke the (enemy's) chariots (while) some were crushed under chariots.

214. Others were distressed; the chariots could not move on. Some lifting up their enemies with their hands in the fight were bitten (by the enemies).

215. Those strong ones, having swords and being covered with hides struck (the enemies) with joy. Others pierced with missiles and struck (with weapons) in the battle vomitted blood.

216. Some, resembling clouds dripping water, came (there). Due to their showering of arrows on one another, the day of the fight appeared to be a rainy day.

217. In the meanwhile that demon Kālanemi grew like a cloud being filled with the ocean-floods.

218. Due to his limbs resembling elephants and mountains, clouds, having chaplets of lightning, and showering blazing fire, fell down.

219. Far extended flames with fire-sparks went out from his mouth, who was showering sweat and knitting the eye-brows, when he was hissing with anger.

220. His arms grew obliquely and upwards in the sky like serpents with five mouths coming out from a mountain.

221. He screened the divine sky with multitudes of missiles of many kinds, with bows and with iron-bars as with lofty mountains.

222. He desiring to fight and with his garments tossed by wind[1] remained there actually like Meru mountain with its rocks scorched by the evening sun.

223. He struck down the hosts of gods with peaked mountains and tops of trees, hurled with great speed, (as Indra struck down) the great mountains with (his) thunderbolt.

224. The gods struck by Kālanemi in the battle, with the hair on their heads cut off and removed, with his arms having swords, could not move.

225. Some Yakṣas, Gandharvas, birds and Kinnaras with great serpents were struck with fists and some were split into two parts.

1. *Anilodbhūta*—should be aniloddhūta.

226. The gods, who were frightened in the battle by that Kālanemi, and who were perplexed, were unable to exert themselves.

227. He rivetted the thousand-eyed Śakra with arrows thrown round him, and stopped all his exertion in the war.

228. In the battle he made Varuṇa like a cloud without water, like a waterless ocean and nooseless and motionless.

229. He, of the form of death, surrounded Kubera in the war. Dhanada (i.e. Kubera), the lord of the regents of quarters was made actionless by him in the battle.

230. On account of that the frightened Yama, who snatches all, whose weapon is deadly, gave up his state of Yamahood in the battle and entered his own (i.e. the southern) direction.

231. Having driven away the Guardians of the Quarters and assumed their protection duties he divided his body into four parts corresponding to the four directions.

232. Having gone to the divine path of the luminaries indicated by the divine Sun, he took away Soma's grandeur and all his great domain.

233. He drove away Bhāskara (i.e. the Sun) of bright rays by means of Dharma and snatched his rule, his domain and his daily activity.

234. Having conquered Agni, the gods' mouth, he made him resort to his own mouth; and having speedily conquered Vāyu, he brought him under his own control.

235. Forcibly bringing (back) the great rivers from the ocean he made them, the embodied ones, give him comfort and power[1].

236. Having brought under his control the water in the heaven and on the earth, he covered the earth well-protected by the mountains.

237. The great demon, occupying all the worlds, and causing fear to all the worlds, appeared like the self-born one, the lord of the gross elements (or of the great beings).

238. The demon, having the body of the regents of quarters, having the soul of the Moon and the Sun, born of Fire and Wind, shone in the battle.

239. The demons praised him, who remained at the position

1. *Abhisukha Vīrya*—the expressions are not very happy.

of the highest god, resembling the creator of the worlds, as the gods praised the grandsire.

240. Due to his perverse deeds (these) five, viz. Vedas, Righteousness, Forbearance, Truth, and Śrī, who had resorted to Nārāyaṇa, did not go to him.

241. That lord of demons, getting angry because the five did not approach him, went to the place of Viṣṇu where the god remained.

242. (There) he saw (Viṣṇu) who was seated on Garuḍa, who held a conch, a discus and a mace, and who whirled round the auspicious mace to destroy the demons.

243-244. That demon (viz. Kālanemi), with his mind agitated, seeing Viṣṇu, who resembled a cloud containing water, whose garments were like lightning, who had mounted upon the bird, Kaśyapa's son, of golden wings, and moving in the sky (i.e. upon Garuḍa) and who as it were, remained in the sky, and who was unperturbed, and was ready to destroy the demons said:

245. "This is our enemy who destroyed our ancestors and also Madhu and Kaiṭabha who lived in the ocean.

246. This is our enemy who is indeed described to be matchless. In many battles he killed many demons.

247. This is the one who is cruel in the world and is impudent to women and children. He uncovered the parted hair of (i.e. behaved impolitely with) the wives of demons.

248-249. He is the Viṣṇu or Vaikuṇṭha of the gods, the residents of heaven; among the serpents he is Ananta; he is the self-born of the self-born (i.e. superior to him); this is the lord of the gods who will be wronged by us. Getting (i.e. inviting his anger) Hiraṇyakaśipu was killed.

250. Gods, having resorted to his shadow (i.e. having sought his protection), remain at the mouth of the sacrifice and eat the clarified butter offered in three ways by the great sages.

251. He (alone) is the cause of the death of all the enemies of gods. In the war all our families entered his discus (i.e. were destroyed by his disc).

252. He is said to have given up (i.e. offered) his life for

gods. He, the lord, discharged the disc endowed with lustre on the enemies.

253. When I, who am death, remain here, he has become the death to the demons. Keśava will get the fruit of the time that has gone by.

254. Luckily (for me) now this Viṣṇu has come before me. Crushed with my arm[1] in the battle by me, he will perish.

255. I shall luckily pay homage to the former demons, by killing, in the battle, this Viṣṇu causing fear to the demons.

256. In the battle I shall quickly destroy the hosts of gods. Even though he has gone (i.e. has taken up) another existence, he torments the demons in battle.

257. He was formerly (called) Ananta and also well-known as Padmanābha. In the terrible single ocean he killed both Madhu and Kaiṭabha.

258. Dividing his body into two halves—one half of lion and another of man—he (all) alone formerly killed my father, Hiraṇyakaśipu.

259. Aditi, the origin (i.e. the mother) of gods conceived him as an auspicious embryo. Walking three steps he alone had the three worlds (under his control).

260. Now that god, when he has encountered me, when this Tārakāmaya battle has come up, will perish."

261. Speaking like this in many ways, he quickly caused Nārāyaṇa to like (i.e. made Nārāyaṇa) to fight by (saying) ugly words to him in the battle.

262. The Mace-holder (i.e. Viṣṇu), being (thus) abused by the lord of demons did not get angry. With great power of forbearance and with a smile, he said:

263. "O demon, the power of arrogance is small, (while) the power of (i.e. due to) the suppression of anger is steady. You, who, forsaking forbearance, talk (like this), are doomed by (i.e. as a result of) faults due to pride.

264. I look upon you as mean; fie upon your might of words! Which men would remain there where women shout?

265. O demon, I shall see that you go along the same path

1. *Bahunā*—should be bāhunā.

as your predecessors have gone. Who would be prosperous by giving up (i.e. violating) the rule laid down by the creator?

266. Today I shall kill you who destroy the operation of gods; and I shall (re-)place the deities in their own respective positions."

267. When, in the battle (i.e. on the battlefield) Viṣṇu was speaking like this, the demon laughed, and made his hands endowed with weapons (i.e. took weapons in his hands).

268. He, with his eyes doubly red due to anger, raised his hundred hands, and dropped all the multitudes of weapons on the chest of Viṣṇu in the battle.

269. The demons too, led by Maya and Tāra in the battle, and with their weapons and swords raised, attacked Viṣṇu in the war.

270. He, being struck by the very mighty demons, with all their weapons raised, did not move from there (i.e. from that place) like an unmoving mountain.

271-272. Kālanemi, the great demon, encountered by Garuḍa, got excited, and raising with his arms his terrible, blazing mace, released it on Garuḍa, with all his life (i.e. with all his might). Viṣṇu was amazed by that deed of the demon.

273-274. Then he (again) hit the mace on Garuḍa's head. Seeing Garuḍa afflicted, and his own body unhurt, Vaikuṇṭha (i.e. Viṣṇu) with eyes red due to anger, took his disc; and with Suparṇa, the lord speedily grew up.

275-277a. His arms, pervading the ten quarters, also grew. He, as it were desiring to occupy all the worlds with his prowess, filling the intermediate directions, and the sky and the earth as well, grew (in size). The sages with Gandharvas praised Madhusūdana, growing (in size) for the victory of the gods.

277b-283a. He scratching (i.e. touching) the sky with his crown and shining head, having pervaded the earth with his two feet and having covered the directions with his arms wetted with fat, blood and marrow of the demons, held his discus, which resembled the sun in lustre, which had a thousand spokes which destroyed the enemy, which was like a blazing fire, which was fierce (yet) beautiful to look at, which had golden particles stuck to its circumference, which caused fear, which was match-

less, the circular edge of which was razor-like, which was filled with wreaths, garlands and chaplets, which moved according to its desire, which took up any form it liked, which was fashioned by the Self-born himself, which caused fear to all enemies, which was full of wrath, and arrogant in the war, by the discharge of which the worlds, along with the immobile and the mobile, got bewildered, and the ghosts eating raw flesh were satisfied in the great war.

283b-285a. The Mace-holder (i.e. Viṣṇu), blazing with anger, having raised his discus of a matchless action, and resembling the sun in brilliance, and destroying the demon's lustre with his own lustre, cut off with that (discus) only the arms of Kālanemi in the battle.

285b-286a. Hari forcibly destroyed with that discus the discus (of Kālanemi) which had a hundred points, and which was (as it were) laughing loudly due to fire-powder (i.e. splinters of fire).

286b-288a. That demon, with his arms cut off and without a head, did not move. With his headless trunk firm he stood in the battle like a branchless tree. Garuḍa, spreading out his two wings, and having speed like that of the wind, struck Kālanemi with his chest.

288b-289a. He (i.e. Kālanemi) facing Garuḍa's body, and having no arms, whirling from the sky, fell down leaving (i.e. from) the sky, and shaking the earth.

289b-291a. When the demon fell down, gods along with hosts of sages, (saying) 'Well (done), well (done)', together honoured Vaikuṇṭha (i.e. Viṣṇu). Other demons whose valour was seen in the battle, were all pervaded by (his) arms and could not move in the battle.

291b-293a. He seized some with their hair; pressed the throats of some; cut off the face of someone; and held someone by his waist. They, who were consumed by the mace and the discus, who had lost their energy, and life, tumbling with all their bodies (i.e. fully) from the sky, dropped down on the earth.

293b-295. When all the demons were killed, Puruṣottama (i.e. Viṣṇu), having performed that (feat) dear to Indra, was

successful. When in the Tārakāmaya battle that destruction took place, Brahmā, the grandsire of all the worlds, came to that region with all brāhmaṇic sages and hosts of Gandharvas and celestial nymphs.

296-297a. The god (i.e. Brahmā) honouring Hari, the god of gods, said: "O god, you have done a great job; you have taken out the dart in the form of the demons; and we are pleased by the death of the demons.

297b-300. O Viṣṇu, there is none else except you who would have controlled that great demon, Kālanemi, whom you killed. He, insulting the gods and the movable and immovable worlds, having destroyed the sages, even opposed me. So, I am pleased with this your deed, viz. that you struck down Kālanemi, resembling death. So come on, well-being to you; let us go to the excellent heaven.

301. There the brāhmaṇic sages, sitting in the assembly are waiting for you. O you best among those who have boons, which boon shall I grant to you?

302-304. You grant boons to the gods when they are in their positions. You have delivered these big three worlds (by) killing the troublesome fellow. O Viṣṇu, in this very war (you have helped that) great-souled Indra."

Thus addressed by revered Brahman, the immutable Viṣṇu spoke in auspicious words to all gods led by Indra:

Viṣṇu said:

Let all the gods that have come here listen:

305-307a. Led by Indra, all of us with Garuḍa have killed in the battle demons led by Kālanemi and endowed with valour and superior even to Indra. In this great war only two have escaped: the demon Virocana and the very mighty Svarabhānu.

307b-308. Let Indra resort (i.e. go) to his own direction; so also let (Varuṇa go to his own direction); let Yama look after his (i.e. southern direction), and Kubera the northern direction. Let Candramas (i.e. the Moon) be always united with the constellations.

309-311. Let this Sun go to (i.e. be united with) the first day of the season with the equinoctial and solstitial points. Let

the portions of clarified butter, presented with respect by the members (of the sacrifice) proceed. Let oblations be offered into fire by Brāhmaṇas according to rites mentioned in the Vedas. Let gods be pleased with offerings in the sacrifices, great sages with the Vedic studies, and the dead ancestors with śrāddha, as they like. Let Vāyu, taking his course, move (i.e. blow). Let Agni blaze in three ways.

312-314a. Let the (first) three castes please the three worlds by their own virtues. Let sacrifices be performed by brāhmaṇas fit to be initiated. Let the sacrificing priests receive presents separately. Let the Sun, the Moon and Vāyu, proceed by gratifying cows, fluids and life in beings (respectively) by their pleasing deeds.

314b-315a. Let all the big rivers, the mothers of the three worlds, rising from Mahendra and Malaya, go one by one to the sea as before.

315b. O gods, give up the fear of the demons and be calm. Well-being to you.

316-317. I shall go to the eternal world of Brahmā. Do not ever fearlessly (i.e. without proper caution) go to your own house or to heaven, and especially to the battle(-field) ; for the demons are mean. They strike at the weak points. Their position is fixed.

318a. Let you who are good and remain in (i.e. behave according to) your own nature, have your mind in honesty.

318b-320. Speaking thus to the hosts of gods, that very successful Viṣṇu, the revered lord, of a true (i.e. unfailing) valour, went with Brahmā, to Brahmā's world, after having created great affection for him in (the minds of) gods. This was the wonder in the Tārakāmaya battle between the demons and Viṣṇu about which you have asked me.

CHAPTER FORTYTWO

Tāraka's Victory in the War between Gods and Demons

Bhīṣma said:

1-4. O brahman, I have listened to (the account of) the rise of the lotus which you described in detail. O brahman, (now) I desire to hear from you about the greatness of Bhava (i.e. Śiva) and the birth of Guha (i.e. Kārttikeya)—how he was born and what he did; how Tāraka the demon became more powerful and how that great demon was killed (by Kārttikeya); how Rudra sent the sages to the Mandara mountain; how Rudra, the supreme lord, obtained Umā there. O great sage, tell me all this as it took place.

Pulastya said:

5-6a. Formerly Kaśyapa said to Diti, the auspicious origin (i.e. the mother) of demons: "O respectable lady, you will obtain a son having limbs as strong as thunderbolt. You will have a son by named Vajrāṅga, devoted to piety."

6b-7. The honourable lady, who had (thus) obtained a boon, got a son difficult to be cut (i.e. destroyed) like thunderbolt. As soon as he was born, he became the master of the significance of all sciences (i.e. branches of learning). He said devoutly to his mother: "O mother, what should I do?"

8-9a. Diti, hearing (these) words of the lord of demons, became delighted, and said: "O son, Indra has killed many of my sons. Go to kill (i.e. go and kill) Indra to make up the loss due to (i.e. to avenge) them."

9b-10. Saying, "All right", to her, he forcibly went to the heaven. Then having tied Indra with a noose of unfailing power, he came to his mother as a hunter (would bring) a poor deer.

11. In the meanwhile, Brahmā and Kaśyapa of great penance came there where the fearless mother and son remained.

12-14. Seeing them Brahmā as well as Kaśyapa said these words: "O son, release this lord of gods. What have you to do

with him? O son, for a respected person his insult is said to be his murder. He who is freed from your hand on our telling (you to release him) is certainly dead. That enemy, who is released in the battle through generosity by his enemy, is, though alive, dead, day after day."

15-17. Hearing this, Vajrāṅga, bowed (to them) and said (these) words: "I have nothing to do with him. I have (simply) obeyed my mother's order. You are the lord of the gods and demons; and you are (my) respectable great grandsire. O god, I shall do as you say: this Śatakratu (i.e. Indra) is released (by me). O god, I have a liking for penance; O lord, let it be practised without any obstacle through your favour."

18a. Saying so, he ceased (speaking). When the demon remained silent, the grandsire said these (words):

Brahmā said:

18b-19a. Being free from difficulty, remaining under my command, practise penance. With this purification of the mind (i.e. having thus purified your mind) you (will) have obtained the fruit of your existence.

19b-20. Saying so, the Lotus-born (Brahmā) created a broad-eyed daughter. The Lotus-born god gave her to him as his wife. Having named her Varāṅgi, the grandsire went (back).

21-23a. Vajrāṅga too went to a forest with her for (practising) penance. The lord of demons, having eyes like lotus leaves, of a pure mind, and having a great penance (to his credit), practised penance for a period of a thousand years with raised hands. Till that (period was over), he remained a great ascetic with his face hung down and remaining in the midst of five fires[1], not eating anything and practising severe penance.

23b-25a. Then for a thousand years he resided in water. The great-vowed wife of him, who had entered the water, remained, observing silence, at the bank of that lake only. Without eating anything, the very lustrous one entered upon a severe penance.

25b-26. When she was practising penance, Indra scared

1. Pañcāgni—See note on 41.83. above.

her. Going in the form of a monkey to that great hermitage, he snatched her holy seat and casket containing sandal etc.—(the material of) worship.

27-28a. Then, he, taking up the form of a lion, frightened her; then taking up the form of a serpent he bit both her feet; but due to the power of penance she did not die.

28b-30. When Indra, troubling her with many scares, did not stop (from doing so), the queen of Vajrāṅga, thinking it to be the wickedness of the mountain (on which she was seated), set about to curse the mountain. Seeing her about to pronounce a curse, the mountain, in a human form, with frightened eyes, said to that beautiful Varāṅgī:

The mountain said:

31. O you lady of a great vow, I am not wicked. I deserve to be resorted to by all human beings. This angry Indra is doing what is disagreeable to you.

32-33a. In the meantime the period of a thousand years was over. Knowing it, the Lotus-born (i.e. Brahmā) came to the lake and being delighted said to Vajrāṅga:

Brahmā said:

33b. O son of Diti, I shall satisfy all your desires; get up.

34. Thus addressed, the lord of demons, the treasure of penance, with the palms of his hands folded in obeisance said (these) words to the grandsire:

Vajrāṅga said:

35. Let me not have the demonish disposition. Let me have (i.e. let me go to) the eternal worlds. Let me be interested in penance. Let the body stay (as it is).[1]

36-37. Saying, "Let it be so," the lord (Brahmā) went home. Vajrāṅga too, of a firm control, completed his penance. Desiring to meet his wife (i.e. he desired to meet his wife, but) did not see her in his own hermitage. Afflicted with hunger, he entered a thicket of the forest.

1. Śarīrasya....text is not quite clear.

38-39a. (When he looked here and there) in the thicket to obtain fruits and roots, he saw his dear helpless wife, whose face was covered with a tree. Seeing her, the demon, consoling her, said:

Vajrāṅga said:

39b-40a. O good one, who, desiring to go to the world of Yama, has harmed you? O you proud one, quickly say which desire you want to be satisfied.

Varāṅgī said:

40b-42a. I am repeatedly scared, tossed away, beaten up and harassed, like one without a husband, by the fearful lord of gods. Not seeing the end of my grief, I am determined to give up my life. Give me a son, who would save me from the ocean of misery.

42b-44. The very mighty lord of demons, thus addressed, and with his eyes full of anger, though capable of retaliating the king of gods, set about to practise penance again. Knowing his harder intention, Brahmā again hurriedly came to the place where the son of Diti remained.

Brahmā said:

45. O son, why are you again setting about to practise the vow? I shall give you the son (endowed) with vigour, (as) desired by you.

Vajrāṅga said:

46-47a. I, who got up by your order from the profound meditation saw my wife scared by Indra. The beautiful lady, said to me (that) she desired a son. O grandsire, you, who are pleased with me, give a saviour son (Tāraka) to me.

Brahmā said:

47b-48. O hero, enough of your penance; do not get into insuperable suffering. A very powerful son, who will loose the braided and ornamented hair of divine ladies will be (born to you).

49-51. Thus addressed, the lord of demons, having saluted the great grandsire, and having gone to his queen delighted her, whose mind was distressed. The fortunate couple then went to their own hermitage. That Varāṅgī, of an excellent complexion, carried in her womb for a thousand years, the embryo (i.e. the seed) deposited (by Vajrāṅga). At the end of a thousand years Varāṅgī brought forth (a son).

52-53. When that demon, fearful to all the world, was being born, the whole earth trembled, the great oceans were agitated, the mountains shook, and fierce winds blew; the best sages muttered prayers, and fierce beasts roared.

54-55. Lustre left the Moon and the Sun, and the directions were covered over with mist. When that great demon was born, all great demons, being delighted, came there, and also the demon-females. Full of joy they sang, and hosts of celestial nymphs danced.

56. O you of great lustre, when the great festival of the demons was (being celebrated), gods along with Indra, became mentally dejected.

57. At that time seeing the son, Varāṅgī was filled with joy. The lord of the demons also greatly prized that (newly-) born son.

58-59a. As soon as Tāraka, the lord of demons, was born he was consecrated as the sovereign emperor of the entire kingdom of the Asuras, which was capable of being compared with the earth, by the chief demons like Kujambha, Mahiṣa etc.

59b-60a. O great king, when Tāraka got the great kingdom (i.e. when he became the emperor), he, the greatest among the demons, said these proper words:

Tāraka said:

60b-62. O mighty demons, listen, all of you, to my words. O demons, gods would destroy all the families (of us). (Between gods and us) eternal enmity due to the practice of our families has mounted. All of us, resorting to (i.e. depending upon) the might of our own arms will practise penance for curbing gods. There is (i.e. should be) no doubt about this.

63-64a. Saying so, and getting their consent, he went to the Pāriyātra mountain. For a hundred years he practised all the penances like not eating at all, honouring the five (fires), eating leaves of trees (only) or subsisting on water (alone).

64b-65. When thus his body was emaciated and his penance grew in strength, Brahmā, having come there, said to the lord of demons: "O you of a good vow, ask for a boon". He chose (the following boon): "I should not die (i.e. be immune to death) from all beings".

66. To him then Brahmā said: "Since death is certain to beings, (you may) ask for death at the hands of him of whom you are not afraid."

67. The great demon, the lord of demons, deluded by pride, thought (for a while) and chose death from a child seven days old.

68-69. Saying, "All right", Brahmā went home, and also the demon. Then he said to his ministers: "Make ready my army quickly. If you desire to do what I like, then you must supress the best gods. O demons, I shall have uncommon joy when they will be suppressed."

70. Having heard Tāraka's words, a demon named Grasana, the general of the king of demons, made ready the army.

71. Having beaten the deep (-sounding) kettle-drum, he quickly called the demons, and also very brave ten crores of lords of demons.

72-73. Leading them was Jambha. Next was the demon Kujambha. Mahiṣa, Kuñjara, Megha, Kālanemi, and Nimi, (and also) Manthana, Jambhaka, Śumbha—these ten lords of the demons were the leaders. There were hundreds of others, who were capable of being compared with the earth.

74. The chariot of Tāraka was decorated (i.e. yoked) with a thousand eagles, and with eight wheels; it had a train of poles and its expanse was four yojanas.

75. The chariots of Grasana, Jambha, Kujambha and Kumbha were yoked with tigers, lions, donkeys and horses.

76. The chariot of Megha was yoked with elephants; that

of Kālanemin with a demon. Nimi's great elephant had four tusks (like the Airāvata) and resembled a mountain.

77. The lord of demons, named Manthana, was seated in a chariot, having its horses a hundred cubits in length. The very mighty Jambhaka had mounted a camel resembling the lord of mountains.

78-79. Śumbha was mounted upon a ram. Thus, other mighty demons, seated in various vehicles, had put on bright armours and were decorated with bracelets and turbans. That army of the lion of demons (i.e. of the brave demon) appeared to be of a terribe form. The army had very intoxicated elephants and was crowded with horses and chariots, a number of foot-soldiers and banners.

80-83a. In the meanwhile, Vāyu, the messenger of gods, seeing that army of the demons in the residence of the demons went to report it to Indra. Having gone to the divine assembly of the great-souled Indra, he told (him) among the gods, the time for action that had approached. Hearing it, the great-armed lord of gods, having closed his eyes, said these words to Bṛhaspati at that time.

Indra said:

83b-84a. Now comes this fight of the gods with demons. Tell (us) that should be done (which is) supported by political wisdom.

84b-85a. Hearing these words of Indra, the lord of speech, the magnanimous, the highly intelligent Bṛhaspati said these words:

Bṛhaspati said:

85b-88a. O best among gods, this is said to be ancient, natural state of those who wish to be victorious: political stratagem preceded by negotiations, and (keeping ready) the army with its four divisions.[1] These are the four constituents (of

1. The fourfold army: (1) Elephants, (2) Chariots, (3) Cavalry and (4) Infantry.

political wisdom)[1]: negotiation, creating dissension, bribery and punishment (i.e. open attack). The greedy cannot be won over by negotiation (or conciliation); those having same qualities (i.e. belonging to a homogeneous group) cannot be won over by creating dissension; here bribery will not lead to success; if you like (i.e. if you please), in this case, openly attacking the plunderers by force is the only remedy.

88b-89a. Indra, thus addressed, giving thought to what should be done, said these words in the assembly of gods:

Indra said:

89b-92. O you residents of heaven, listen attentively to my words. You, of divine souls, are the enjoyers of sacrifices; and always remaining in (i.e. adhering to) your own greatness with your families, you are always engaged in protecting the world. Be prepared to fight; unite my army; get (your) weapons; worship the deities of weapons. O you lords of gods, having made Yama the General, quickly bring together the vehicles and the aeroplanes.

93-94. Thus addressed, those who were prominent among the gods armed themselves. The invincible chariot of the lord of gods was yoked with a myriad horses, was decorated with golden bells; it had many wonderful properties; it was approached by gods and demons: it was harnessed by Mātalin.

95-96a. Yama, surrounded on all sides by fierce servants, filled with flames that would rise at the time of the universal destruction, having seated himself upon a he-buffalo, and moving in the sky, remained at the head of the army.

96b. Agni, mounted upon a goat, and having a kind of missile in his hand, settled himself.

97. Vāyu, with a goad in his hand, increased his speed. The revered lord of water (i.e. Varuṇa) had mounted upon a lordly serpent.

98. The lord of demons, moving in the sky, and (looking)

1. Aṅgacatuṣṭaya: (1) Sāman (conciliation or negotiation), (2) Dāna (bribery), (3) Daṇḍa (punishment, open attack), (4) Bheda (creating dissension).

terrible on account of having a sharp sword, occupying a chariot, to which men were yoked, got settled in the battle.

99-100. The lord of wealth (i.e. Kubera) with a mace in his hand, (was seated) in a chariot to which large lions were yoked. The Moon, the Sun, the two Aśvins, the invincible generals of the divine army in the three worlds were endowed with the army having four divisions. That assemblage of the divine army numbered thirty-three crores.

101-103a. Indra was seated upon the elephant named Airāvaṇa, which looked like Himālaya, (decorated with) white charming chowries, and (with) golden lotuses and spotless, beautiful garlands, made charming (i.e. decorated) with sprouts (i.e. lines) of saffron and with his temples crowded with sporting swarms of bees. He, of a magnanimous mind, who had put on variegated ornaments and garments, whose thunderbolt was big, who was decorated with a cushion, who had serpent-like scattered armlets, whose sproutlike feet were honoured by a thousand eyes, looked charming in the heaven.

103b-104a. That army was thronged with streams of groups of horses and elephants; its umbrella and banner were white; it had continuous (streams) of invincible foot-soldiers; it was difficult to be subdued on account of warriors having various weapons.

104b-105. Then the very mighty Aśvins, Maruts, with Sādhyas and Indra, Yakṣas, goblins, Gandharvas, having many missiles in their hands, all came together and struck the lord of demons.

106-108a. However, the missiles did not cling to his body resembling thunderbolt and a mountain. Then having jumped down from his chariot, Tāraka, the king of the demons, hit crores of gods with his hands and kicks. The armies of gods, that escaped being killed, being afraid, and having given up weapons, fled in (various) directions.

108b. Seeing the gods fleeing, Tāraka said (these) words:

109. "O demons, do not kill the gods. Tying them, bring them quickly, and show them to Vajrāṅga. Let him see gods."

110-112. Then the demon, being praised by Diti's sons and well-served by the celestial damsels, having tied, in the battle, the regents of quarters led by Indra and with Rudra, with

strong bonds, as a herdsman leading the beasts, again went, after getting into his chariot, to his own house, beautified with Siddhas and Gandharvas, and having a top like the Vipula mountain.

CHAPTER FORTYTHREE

Gaurī's Marriage

Pulastya said:

1-2. The door-keeper, who had put on a bright silken garment appeared (before the king of demons). Going down to (i.e. touching) the ground on his knees, he, without delay, said the following adorned with (i.e. couched in) few words, to the lord of demons, having a bright body resembling a host of suns.

3. "Having brought the gods, after binding them, Kālanemi stands at the door. He respectfully asks: 'O lord, where should the captives stay?' "

4-5. Having heard those words of the doorkeeper, the demon said: "Let them stay as they like. The three worlds are my residence. Release only Indra, after having clean-shaved him, after making him put on white garments and after having marked him with a dog's foot."

6-7. When this was done, gods, with their minds dejected went to the lord of the world, the Lotus-born one to seek his shelter. The despondent gods, having reached him, prostrated themselves with their heads touching the ground, and praised the Lotus-seated (god) with words (couched in) beautiful syllables.

The gods said:

8-10. Salutation to you, the origin of Oṁkāra etc., the first and unending cause of the diversity of the universe, (to you) who are at the root of the beings immediately after creation; O you, of a pious form, salutation to you who desire to withdraw (the world unto you); on account of your greatness,

you are the cause of the manifested forms; and due to this appellation, you, having thought about us, divided the worlds above the heaven and the earth, and the ones below them, from (i.e. out of) the cosmic egg. It is clear that Meru was your outer skin of the embryo; we know that the space was put forward by you; it is clear that from your body the gods were created; the embodied ones move within your body.

11. The heaven is your head; the moon and the sun are your eyes; the serpents are your hair; the directions are the cavities of your ears; sacrifice is your body; rivers are your joints; the earth is your feet; the oceans are your belly.

12. You are the author of illusion; you are the cause; you are declared to be calm by the Vedas; you are said to be the light and the sun. With the help of the meaning of the Vedas, they by intellect, expound you, the ancient one, who are placed in the lotus of the heart.

13. Those who have mastered abstract meditation, describe you as (their) soul; (they describe you) to be the source of the seven subtle (pricinples) propounded by the Sāṁkhyas, and also of the eighth one, told by them. You alone being the soul, live in them.

14. Having perceived, you fashioned a subtle and (at the same time) a gross form; those entities which are said to exist in the cause, are said to have come up from you at the time of the first creation; again, they are to be reached after the impressions according to desires (?).

15. Kāla (i.e. desitny) is conceived by you; its origin is concealed in you; it is immeasurable; in it the uncertainty about number has disappeared; it is the cause of the withdrawl of the manifestation of entities and non-entities; it is endless; you are its author, and its abode.

16. All that is gross is useless; that which is other than that is said to be subtle and (therefore) important. You are presented in the Purāṇa to be even grosser than those which cover the gross objects.

17. You join (i.e. bestow) prosperous condition to every being, and in every existence you put what is cherished (by you); driving out what is joined to a manifested form you bring about manifestation in every place.

18a. Thus the lord is protector of those who possess individuality; and also he having endless forms, is their saviour and protector.

18b-20a. Thus having praised Brahmā, the cause (of everything) the gods ceased (praising him). Then they remained thinking about the objects they wanted. Brahmā, thus praised, was extremely pleased. Pointing out with his left hand, he, the giver of boons, said to the gods:

Brahmā said:

20b-22a. Why do you, with the lotus of your face faded, look like a widow who has discarded ornaments from her hands, O Indra? O Agni, you too, without smoke, do not look charming, (as it were) remaining for a long time covered with grass and with famished wild fire.

22b-23a. O Yama, you, distressed with a diseased body, do not appear splendid, being as it were dragged at every step by your staff, your prop.

23b. O lord Moon, why do you talk as if you are afraid?

24-25a. As you are wounded by the enemy in the seizure done by the lord of demons, O Varuṇa, your body is dry as it were surrounded by fire. Observe your foot from which blood has flowed.

25b. O Vāyu, you are gloomy, and (appear) as if you are driven away with the tips of swords (pointed towards you).

26-27a. O Dhanada (i.e. Kubera), why have you, abandoning your status of Kuberahood, bowed down? O Rudra, being the trident-holder, you have earned the reputation of being very brave. Who has taken away your sharpness? Tell it to us.

27b-28a. Thus addressed by Brahmā, dwelling in the Supreme Being, the gods urged Vāyu to speak on account of his being pre-eminent in speech.

28b-29a. The gods urged Vāyu through Śakra. He said to the four-faced god (i.e. Brahmā): "You know the mobile and the immobile.

29b-30. Gods, led by Indra, were forcibly vanquished along with their army, by hundreds of demons. You have laid down the performance of sacrifices, having wonderful and varied

merits, for the stability of the worlds. Then before them you placed the sages, performers of sacrifices, who got the well-known fruits of their desires.

31-33. Due to your order, heaven always became (accessible) to the enjoyers of sacrifices. The demon, snatching the host of heavenly cars, converted the mountain, which you had made to possess excellent qualities conforming to its being the lord of all mountains, which was adorned by (i.e. had been a site for) sacrifices, which had set a limit to the (sun's) rays, which was always the abode of gods in heaven, the slopes of which were made unfit for living and sporting as the jewelled caves on it had gone down, into the resort of many demons.

34-35. The excellent thunderbolt, which was fashioned by you only, which had host of splendours, which for a long time had filled the quarters with pure lustre, which was intended for enjoyment, broke into a hundred parts, after having reached the body of the demon, like the change of views of those who know little, and has gone (out of use) due to its form being depressed.

36-37. O god, we, whose bodies were pierced with arrows in the war, who were directed by the door-keepers at the door, and who did not talk at all, were ushered into the assembly of gods' enemy and were dragged and seated there by them (i.e. the door-keepers) with canes in their hands and were laughed at by the enemies.

38-39a. 'O gods, you are rich, you have accomplished all your objects, you talk little. Talk according to the rules. Do not talk much. This is the assembly of the king of the demons and not that of Indra, where there is no restraint.'

39b. We were very much derided by the demon's servants who talked like this.

40-41. The seasons being embodied day and night serve the sinful and fierce (demon), and do not forsake him, in whose residences Siddhas, Gandharvas and Kinnaras sing (songs) with the (proper) rhythm on the wires of the lute, methodically, melodiously and with excellence.

42-43. He who gives relative importance to his friends etc. by favouring or not favouring them, who forsakes those who

have come to seek his refuge and who has given up (giving) shelter to truth—who is thus able to describe fully or how can one describe fully his impudence? The creator alone is the best resort."

44. Having thus gradually told about the movements of gods (to Brahmā) Vāyu ceased (speaking). Then the lord with the lotus of his face smiling said to the gods:

Brahmā said:

45. The demon Tāraka cannot be killed even by all gods and demons. The man, who will kill him, is as yet not born in the three worlds.

46. After having pleased him by granting a boon I have dissuaded him just now from burning (even) the three worlds.

47-48a. The demon has chosen his death (at the hands) of a child seven days old. The boy, born of Śaṅkara, and resembling the Sun, will be, when he will be seven days old, the killer of Tāraka.

48b-50. The revered lord Śaṅkara is at present without a wife. Tāraka, encountering him, to whom Himālaya's daughter who will be a goddess, will give birth, as fire is born from the wooden stick, will not survive. I have told you the remedy by which he will (not) survive.

51. Then you should divide (among yourselves) his remaining wealth. Wait, with a fearless heart, for some time.

52-54. The gods, the residents of heaven, thus addressed by the Lotus-born himself, having saluted the lord, went as the circumstance (demanded). When the gods had left, revered Brahmā, the grandsire of the world, remembered that goddess Niśā, born earlier. Then the revered (goddess, viz.) Rātri, approached the grandsire, Having seen Vibhāvarī in a solitary place he said to her:

Brahmā said:

55. O Vibhāvarī, an emergent business of (i.e. for) the gods has approached. O goddess, you should do that. Hear about the details of the business.

56-58. There is the lord of demons, the enemy of gods who is not vanquished (by gods). The revered lord will generate a son for his destruction. He (i.e. the son) will indeed be the killer of Tāraka. That Satī, the goddess, who was Dakṣa's daughter, and got angry with her father for some reason, will be born as Himālaya's daughter, the most beautiful women in the world.

59-61a. Hara, due to her separation, will regard the three worlds as void, will live in the cave of that mountain, which is resorted to by Siddhas, waiting for her birth. The great son that will be born to the two who (will) have practised penance, will be the destroyer of that demon, viz. Tāraka.

61b-62. That respectable, beautiful lady, as soon as she is born, having just a little knowledge, will become extremely distressed by the absence of her husband (i.e. Hara), and eager for union with him. The union of the two having practised good penance, would be auspicious.

63. Then there will be a wordy quarrel between the two caused by both of them. Then a danger to Tāraka is indicated.

64. Listen as to how you will create a distraction to them when they will be united through sexual desire.

65-66a. When he would be in the womb of his (i.e. Guha's) mother in his own form, Śarva, laughing, and with gesture, (pretending to be) dejected, will deride the respectable lady in jest.

66b-67. Then being angry, she will leave to practise penance. Then she, endowed with penance, from Śarva, give birth to him of an unlimited orb of lustre. Undoubtedly he will be born as the killer of the enemies of gods.

68-69. O goddess, you should also kill them who are invincible in the world. As long as the goddess remains with the multitude of virtues transferred to her body, you will not be able to kill the demons due to them. When you have acted thus, she, having practised penance, will do everything.

70. When, O goddess, Umā will have completed her religious observance, she, the Mountain's daughter, will obtain her own form.

71. Then with you too, she will be Bhavānī (i.e. Śiva's wife). You will also have a portion of Umā's form.

72. O you giver of boons, the world will worship you as Ekānaṁśā—you—who would be going everywhere in various forms and who would satisfy desires (of your devotees).

73. (You will be looked upon as) Oṁkāravaktrā Gāyatrī, of a bright form, by those who are well-versed in the Vedas and by great-armed kings who are overcome.

74. As the mother of vaiśyas you will be known as Bhūḥ; you will be worshipped as Śaivā by śūdras. You will be the compassion of the restrained ones.

75. You will be the doubt in a great exertion, and the prudence of the politicians. You will be the intimacy with wealth, and the desire lying in the heart of beings.

76. You are the shelter of all human beings. You are the delight of those whose minds are delighted. You are the affection in the heart of human beings.

77. You are the fame of true (i.e. honest) beings. You are she tranquility of those who do evil deeds. You are the error of all beings. You are the recourse to the performers of sacrifices.

78. You are the great tide of oceans. You are a sportive lady, giving joy to the lover by embracing him. You are Vibhāvarī.

79-80a. In this way, O goddess, you are worshipped in many forms. There is no doubt, O giver of boons, that those who please and also worship you, certainly get all their desires satisfied.

80b-81a. Goddess Niśā, thus addressed, saying, with salutation, 'All right', quickly went to the great house of Himālaya.

81b-85. There in a great chamber in a large mansion, which was illumined with a great light of multitudes of jewelled lamps, where there were many accomplished, agreeable attendants scattered (here and there), which had an umbrella (i.e. a ceiling) of pure china-silk, which was bright with the bed spread on the ground, which was pleasing to the mind due to the fragrance of incense, in which all necessary things were kept ready, she saw Menā, who was seated leaning against a wall, whose lotus-like face had a pale complexion, who was a little emaciated, who was slightly stooping because of the tips

of her (stout) breasts going up to her face, who was taken care of by the best of charms tied with multitudes of great herbs, who looked charming on account of an amulet used as a preservative, covered with gold and worn (on her body).

86-90. When the day had gone far (i.e. had come to a close), when enjoyment of pleasure had reached its climax, when men were almost asleep, when remedies causing sleep (were being used), when the light of the moon was clear, when the nocturnal birds were wandering, when the quandrangular places had been filled with beings moving at night, when persons talking sweet things were locked in close embraces, when the two lotus-like eyes of Menā had become a little drowsy, Rātri, bringing about a wonderful union, easily entered her mouth and then her belly for maddening the mother of the world, (thinking) 'when will the matchless birth (take place)?'

91a. Vibhāvarī (i.e. Rātri) tinged the house of the queen in the forest of caves.

91b-92a. Then, the cause of joy of the world, the beloved of Himālaya, gave birth to the mother of Guha[1] in the early part of the day.

92b-93a. When she was born, all mobile and immobile livings beings residing in all the world became happy.

93b-94. At that time, even the cruel beings, living in hell, enjoyed pleasure as in heaven. The minds of human beings became tranquil. The lustre of even the luminaries became exceedingly great.

95-98. The herbs remained in the thickets; fruits became tasty; flowers became fragrant; and the sky was clear. Breezes were pleasing to touch; the quarters were very attractive; and goddess Earth was bright with the quality of ripeness due to her contact with the seasonal fruits, and full of the rows of śāli (-plants). Penances of sages with purified souls and of pure heart, which were practised for a long time became fruitful at that time; sacred books that were forgotten became manifest again.

99. The power of the principal sacred places became most

1. Guhāraṇi—mother of Guha or Kārttikeya; i.e. Pārvatī.

auspicious at that time. And in the sky thousands of gods led by Indra, Varuṇa, Vāyu and Agni remained in the aerial cars.

100-102. They showered flowers on Himālaya mountain. The chief Gandharvas sang (songs) and groups of celestial nymphs danced. The great mountains like Meru became personified; came there at the great festival; and divine beings with their hands stretched out, and oceans and rivers came from all directions.

103. At that time Himālaya, the best of mountains, became fit to be resorted to by and accessible to and a refuge to all the mobile and immobile (beings).

104-105. Having enjoyed the festival the gods then went home. The respectable daughter of Himālaya was imparted knowledge (i.e. instructed) by groups of charming ladies from among gods, best of serpents, Gandharvas and from (i.e. living on) the (Himālaya) mountain with emulation and also by industrious learned persons, in due order.

106. She duly became endowed with all good signs in all the three worlds due to her charm, good fortune and understanding.

107. In the meanwhile, Indra, closely intent on accomplishing an undertaking, remembered the divine sage Nārada honoured by gods.

108. That revered (sage) knowing the desire of Indra, then gladly came to the residence of Indra.

109. Seeing him, Indra, the thousand-eyed god, got off from his great seat and honoured him with (i.e. by offering him) water for washing his feet as he deserved it.

110-111a. Having accepted the worship duly offered by Indra, Nārada asked Indra about his well-being. When Indra was (thus) asked about (his) well-being, the lord spoke (these words:

Indra said:

111b-113a. The sprout of well-being has made its appearance in the three worlds. O sage, I am looking upon you (for helping me) in (making it) bear the wealth of fruit. You know all that; still you are (thus) directed (by me); for one gets joy by telling (about) one's desires to those who love one.

113b-114a. So, all belonging to our side should quickly exert in such a way that the respectable daughter of the (Himālaya) Mountain becomes united with the Trident-holder (i.e. Śiva).

114b-116a. Understanding the object fully and then taking his leave (of Indra) the revered Nārada quickly went to the residence of the Himālaya mountain. There, at the door full of variegated staffs of the doorkeepers (i.e. full of doorkeepers), the sage was honoured by the Himālaya Mountain, who had come out (of the house) before (the sage reached it).

116b-117. Having entered, with the Mountain, his house which had become the ornament of the world, the best sage, of matchless lustre sat upon a great spacious seat, indicated by the Himālaya Mountain himself.

118-120a. The Mountain offered him proper respectful worship and water for washing his feet. The sage then duly accepted the respectful worship. The Mountain, with his lotus (-like) face blooming, gently asked the best sage in mild words if his penance was going on well enough. The sage too asked the Lord of mountains about his well-being.

Nārada said:

120b-122. O great Mountain, your vicinity is fit for piety. The largeness of your caves is comparable (only) to your mind. The greatness of the multitudes of your virtues excels a mountain. The perspicuity of your water is greater than (that of) the sages. O best of mountains, I cannot locate where impoliteness has remained.

123-124. You are always purified by sages who are lustrous like fire and the sun, and who resort to your caves for the practice of various (kinds of) penance. Gods, Gandharvas and Kinnaras, having disregarded aeroplanes, and being indifferent to staying in heaven, are dwelling in you, as in the house of their sire.

125. O lord of mountains, you are lucky that Hara, the lord of the world, intent upon meditating upon Rāma lives in your cave.

126-128a. When the divine sage was speaking these words with respect, Menā, the queen of Mountain Himālaya, who was

followed by her daughter, who had a few friends and attendants (with her), and who was humble due to bashfulness and courtesy, entered, with a desire to see the sage, the house, where the best and restrained sage was staying with the Mountain.

128b-129a. Joining her lotus-like hands and concealing her face the beloved of the Mountain saluted the sage, a heap of lustre.

129b-130a. The divine sage, of matchless lustre, having seen the magnanimous lady, congratulated her with blessings resembling the stream of nectar.

130b-131a. Then the respectable daughter of the Himālaya mountain, whose mind was amazed, saw the sage Nārada of a wonderful form.

131b-133a. The sage also addressed her with (these) affectionate words: "Come, O daughter". But embracing the father, she sat on his lap. The mother said to the respectable girl: "O daughter, salute the revered sage, blessed with penance. (Thereby) you will obtain a husband of your liking".

133b-135. Thus addressed[1] by her mother, she, having covered her face with her garment and with her head slightly trembling, did not utter any word. Then the mother again said these words to her daughter: "O daughter, salute the divine sage. I shall give you a fine jewelled toy, which I have kept (aside) for a long time."

136. Thus addressed, she placing together her hands like lotus-buds on her (fore-) head, quickly went to the (sage's) feet and saluted them.

137-138. When she had (thus) saluted the sage, the mother (i.e. Menā), as is the nature of ladies, through her friend gently urged (upon Nārada to tell about) the indication of her good fortune and for understanding the auspicious signs on her body.

139. Knowing that intention of his queen, the Mountain of an humble form, entertaining anxiety about his daughter, thought that it was a nice thing that had come up.

140-142a. Urged on by the queen's friend, Nārada, the excellent maganimous sage, with a smiling face said (these) words: "O good lady, her husband is not born at all; (and when born)

1. Ityuktvā—should be ityuktā.

he will be without all good signs. Her hands are always stretched out; and due to her feet deviating (from good signs), she is shadowy; whats the use of saying much?"

142b-143a. Hearing these words, the great Mountain, overcome with confusion, and with his courage sinking and with his throat (choked with) tears, again said to Nārada:

Himālaya said:

143b-145. Since the course of the mundane existence, full of many faults, since the limit of the creation, which is sure to take place, has been laid down by the creator of a superior soul, and is fixed for those who remain in the worldly existence, he, who is born from the seed of a particular person accomplishes the desired object of his father, but it is clear that the father does not accomplish the desired object of his progeny.[1]

146. The various species of beings are born as a result of their own deeds. As oviparous being born from an oviparous being may be born as a man.

147-149. A man may also be born in the species of serpents and not as a man. In a higher existence obtained by the excellence of righteousness (certain) other beings are unperturbed by the non-birth of a son (i.e. even though they have not a son). (Only) men very much follow piety with prudence. By the order of the creator, who has expanded the worldly existence, the acquisition of various stages of life beginning with the vow of a celibate, takes place.

150-151. The worldly life would not have come up, if all remained without a house (i.e. a family). The creator has, in all sacred books, praised the acquisition of a son, for deluding beings and for protecting (the ancestors) from (falling into) hell. Without a female, birth is not possible for beings.

152. The females are naturally pitiable and miserable; and in them the creator has placed faults as a result of their not being able to grasp the scriptures.

153-158. He has repeatedly made a definite and very significant statement that in that class none will have higher knowledge. A daughter, even if she is void of (good) character, is equal to

1. Some such verses are not quite intelligible.

ten sons. The statement that 'A daughter, full of all accomplishments, and endowed with a husband and sons, is miserable, pitiable and enhances the father's grief' is fruitless and would cause depression to men; then what about the luckless one who is without a husband or sons or wealth? And you have said that there is a heap of faults in my daughter's body. O Nārada, I am deluded; I am being dried up; I am fatigued; I am sinking. O sage, to favour me, remove my grief due to (my having) a daughter; though it is not to be had now and though it is improper (to do so), it has to be expressed. Though the (mother) is accurately defined, (my) mind is in doubt due to (the fear of) insult.

159-160a. Desire again robs (even) a clever person due to his having greed. The birth of women designated as the acquisition of a good husband—is said to be great as it leads to happiness of both the families here and in the other world.

160b-166a. Due to a good husband being difficult to obtain, even a defective husband in never got by a woman without religious merit. Since piety has no means, interest rises after maturity. The wealth of the wife remains in the husband till death; for a husband, even though he is poor, ugly or without any auspicious signs, is always said to be a great deity of (i.e. for) the wife. You, the divine sage, said that her husband is indeed not born. This misfortune is matchless, unintelligible, and difficult to bear. O sage, the anxiety pervades the entire creation of beings including the mobile and the immobile. Knowing (from you) that he (i.e. my daughter's husband) is not born, my mind is perplexed. Marks on the hands and feet of the species of human beings and gods are said to be the auspicious signs indicating bad or good (things) about them.

166b-169a. O best of sages, you described her to have stretched out hands, and the state of the ever stretched hands, which you referred to, is never seen in the case of prosperous, rich givers. You said that her shadowy feet are deviating (from good signs). (So) in that case also, O sage, I do not have any hope for (something) good. The other marks on the body also indicate different fruits.

169b-170a. When the Mountain, who, full of (such) very painful thoughts, stopped speaking, Nārada, adored by gods, said with a smile, these words:

Nārada said:

170b-171. On an occasion of great joy, you are talking (about) sad things. Not having ascertained the meaning of my words, you, O great Mountain, are getting confused. Listen to these words of mine (i.e. which I utter), which are well-fixed (i.e. based) on a secret.

172-173. O great Mountain, being composed, (give) a thought to what I said. Her husband is not born—this is what I said truly. O Himālaya, that Mahādeva (i.e. Śiva) is unborn, and is the origin of the past, future and present. He is the protector, ruler, benefactor and the highest lord.

174. O Mountain, Brahmā, Rudra, Indra, sages—all of them oppressed by being subjected to conception, birth and old age, are his toys.

175-176. The universe has sprung up from him, according to his desire. He is the lord of the world. O Mountain, even after the destruction of the inaminate the soul does not perish. The body of a living being, being subject to birth and death in the mundane existence, alone perishes. The soul is said not to perish.

177. What is said to be the mundane existence beginning with Brahmā and ending with the inanimate things is afflicted with birth, death and grief and is ever changing.

178. Mahādeva is stable, is unborn, is unchanging and is the creator (of all this). He, the lord of the world and pure, will be her husband.

179. Listen to the correct meaning (i.e. explanation) of what I said, viz. that this respectable daughter of yours is void of auspicious signs.

180. An auspicious mark is a mark found on parts of a body. It indicates one's (span of) life, wealth, and the effect of good fortune.

181. O Mountain, there is no mark put on the body, of (i.e. which would indicate) unending, immeasurable good fortune.

182-183. Therefore, O you highly intelligent Mountain, there is no auspicious mark on her body. What I (mean by having) said that her hand is stretched out is that the hand of

the respectable girl will always be stretched out to grant a boon. She will be a granter of boons to a host of gods, demons and sages.

184-186a. O best of mountains, listen also to the explanation of my utterance that her feet would be shadowy and deviating (from good signs): Due to the lustre of the jewels of many colours in the crowns of gods and demons bowing (before her), and looking at her feet, they (i.e. the feet) will have their reflections, and (therefore will appear) shadowy.

186b-188. O Mountain, she is born to be the wife of Śiva, the lord of the world, and to be the source of all beings. She is auspicious, of a purifying lustre and (is born) on (i.e. from) your wife for the purification (of everything) only. Therefore, O best of mountains, you should duly do that by which she would be quickly united with the Trident-holder.

189a. O Mountain, here a great mission of the gods is to be executed.

189b-190. Having heard all these words from Nārada, the lord of mountains, the husband of Menā, regarded himself as reborn. He, the Himālaya mountain, being delighted, said to Nārada:

191. "O lord, you have taken me up from a terrible, insuperable hell. Having raised me from Pātāla (i.e. the last of the seven regions under the earth), you have made me the lord of the seven worlds.

192. I am well-known as the Himālaya mountain. Now, O best sage, you have raised me a hundred times above the Himālaya mountain.

193-195. O great sage, my heart, being captivated due to (i.e. by) joy, does not determine the consideration of (i.e. is not in a fit condition to appreciate) the division of deeds. O sage, the sight of persons like you is certainly fruitful. You yourself have said that I am a proper resort for the sages and deities of the nature of the soul. Yet command me to do one thing."

196-197a. When the lord of mountains spoke these words, Nārada, full of joy said: "O lord, all is done. That is the object of the mission of the gods and it is much more important than yours."

197b-199a. Speaking thus, Nārada quickly went to heaven from there. He went to the gods' residence and saw Indra (there). Then, the sage, who was seated on a great seat proper for him, being asked by Indra, told (him) the account pertaining to the Mountain's daughter (i.e. Pārvatī).

Nārada said:

199b-200a. The mission that was told (i.e. entrusted) to me is done; but (now) the influence of the arrows of the five-arrowed one[1] (i.e. Cupid) is required.

200b-202. Venerable Indra, who was thus addressed by the sage who knew the business, remembered him whose missiles are mango-sprouts (i.e. remembered Cupid). He, of graceful movements, and having jhaṣa as his banner (i.e. god of love), who was (thus) remembered by the intelligent Indra, quickly stood by him with Rati. Seeing Manmatha (i.e. god of love) who appeared there, Indra said to him:

Śakra (i.e. Indra) said:

203. What is the use of giving you profuse instruction, O you dear to Rati? You are mind-born; therefore you know the intentions of beings.

204-205a. Therefore, O you mind-born (god), do in due order what is dear to the residents of heaven, i.e. quickly unite Śiva with the daughter of the (Himālaya) Mountain. With this Spring and accompanied by Rati, go (to execute your mission).

205b-206a. Thus addressed by Indra for accomplishing his mission, Madana—the five-arrowed one—being afraid said (these) words to Indra:

Kāma (i.e. Madana) said:

206b-207. O you lord of the world, O god, do you not know that with this collocation of materials causing fear to gods

1. Pañcaśara—God oflove. His five flowery arrows are: aravinda (a lotus), aśoka, cūta (mango-blossom), navamallikā (jasmine flower), nilotpala (a blue lotus).

and demons, Śaṅkara is difficult to be conquered? You know that the immutable position of that god is his (chief) ground.

208-209a. Generally in the case of the great, everything—their favour or wrath—is great. Divine beauty is the essence of all enjoyments. O Indra, those who desire a special fruit, fall from (i.e. do not get even) the ordinary fruit.

209b. Hearing these words, Indra, with gods, said to him:

Śakra said:

210-211a. O Rati's husband, here we are your authority (i.e. we empower you to do things); there is no doubt about it. Power is not expected for a blacksmith (i.e. a blacksmith has no power) without a pair of tongs. The power of one is seen somewhere (i.e. in a particular field), and not everywhere.

211b-212. Thus addressed, Kāma went (i.e. left) taking with him Spring. With Rati he went to the peak of the Himālaya (mountain). Having reached there, he thought about the means to (bring about) the mission.

213. 'Great-souled ones are steady, and their mind is difficult to conquer; therefore it should be agitated first; otherwise it would not be won over.

214-215. Generally success comes after the mind is first cleansed. In the absence of hatred, and with such pure thought, how can there be anger without contact with a more cruel feeling? And jealousy is a terrible great friend, which is very powerful, as, due to rashness, it first destroys fortitude—which is a great prop.

216. I shall first join him with (i.e. create in him) that (i.e. jealousy), which is the perturbation of mind, by closing the channels of courage and taking away his delight.

217-219a. Nobody there will be clever enough to recognize me. Having entered Hara's passion which will remain only as an uncertainty (i.e. which will be unsteady), I shall be like a difficult eddy to cross to Hara of a firm mind and engaged in penance, and will begin my work, after having closed (i.e. controlled) the group of senses and employing charming means.'

219b-221. Having thought like this, Madana then went to the hermitage of the lord of beings. The hermitage was the essence of the world; it had raised seats in the form of the sarala trees; it was full of peaceful beings; it was steady; it was crowded with beings; it had masses of many flowering trees; it had the lord of Śiva's attendants seated on the top; it was resounding (with the bellowing) of a fully agitated bull; it had a peak having dark-green grassy spot.

222-223. There he saw, (as it were) another Śiva, the charming Vīraka, lord of the world of the brave, bright like Śiva, mature, having matted hair like saffron and a mass of filaments of flowers, having a cane in his hand, unruffled, fierce, and having inauspicious ornaments.

224-227. Then gradually as Madana came near Śiva, he saw Śiva, whose lotus-like eyes were closed but with their corners open; who was looking straight at (with his eyes fixed on) the tip of his nose; who had the upper garment in the form of an excellent hide of the best lion; who was tawny due to the fire of the breaths (i.e. hisses) given out by the hoods of serpents on his ears; whose long mass of hair was oscillating by the cheeks and touching them; who had Vāsuki whose end had entered the navel of Śiva; whose hands were respectfully folded, and whose nose tip was adorned by a serpent.

228-229. Then resorting to humming of the bees on the tops of trees, Madana entered Śiva's mind through the cavity of his ear. Śaṅkara then having heard that sweet humming resorted to by Madana thought of Dakṣa's daughter, and desired to sport with her.

230. Then gradually the abstract meditation of Śiva having vanished there appeared the actual form of the target.

231. Then with his heart covered with an obstacle he became one with that. (Thus) the (mind of the) lord of gods was (temporarily) possessed by a change in the form of amorous sentiment.

232. Śiva (however) slightly angry and having mustered courage, having driven away Madana, remained there being covered by his divine power.

233-234. Madana, taking any form as he desired, difficult

to understand, with night as his abode, of a great heart, being overpowered by that power, (began to) burn and he, full of the danger of ignorance, moved out of (Śiva's) heart. He, the jhaṣa-bannered, reaching an outside place, remained there.

235-236. He was followed by his friend Spring. Makaradhvaja Madana discharged at the chest of Hara, a charming bunch, tossed by a gentle breeze, of mango blossoms, (which) was an arrow called Mohana (i.e. deluding).

237. That great, harsh, long, flowery arrow causing delusion, and resplendent with (i.e. true to its) name (Mohana) fell on the pure heart of him.

238. When his heart with the group of senses was pierced, Śiva, the protector of beings, with his courage shaking, became prone to passion.

239. Then he realised that his passion was caused by the influence of emotions. Then he spoke many words due to the obstruction (caused to his penance).

240. Then on the face, fearful on account of his terrible 'hum' sound caused by the fire of anger, of Rudra of a terrible form, a third eye, full of fire appeared.

241-242. Śiva flashed it at Madana who was nearby. By the spark (of fire) from the eye, Madana, the proud Kāma, was quickly reduced to ashes, while the residents of heaven were crying.

243-246. Then the fire that rose from Śiva's (third) eye spread out to burn the world. Realising the fire voracious with the hum-sound, Śiva, then divided it (for the well-being) of the world, by putting the fire burning Madana, part by part, into the mango-tree, into wine, into the moon, into flowers and other objects, into bees and cukoos. That Śiva, pierced with Madana's arrows internally and externally, saw the fire, causing agitation in the worlds, and spreading in such a way as to be difficult to be checked, as it were entering these parts, after being divided.

247. The fearful one (i.e. Śiva), burning in the heart with full passion due to the strong desire to obtain her (i.e. Pārvatī) came under the influence of grief.

248. Rati, seeing Madana reduced to ashes by the flame

of Hara's hnm-sound, wept excessively with (Madana's) friend, Spring.

249-250. Then repeatedly weeping and being consoled by Spring, she sought the refuge of the three-eyed Śiva who had the crescent-moon on his head, taking with her a twig with flowers, of a mango-tree accompanied by bees and covered with leaves, and with a cuckoo as her friend.

251-252a. Rati, having tied her mass of curly hair, and having besmeared her body with the white ash of Madana, and having knelt down said to Śiva, adorned with the (crescent-) moon.

Rati said:

252b-258. My salutation to Śiva who has fully occupied my mind, who has occupied the world, whose ways are wonderful. My salutation to Śiva, who is worshipped by gods. Salutation to you (O Śiva), who are always intent on showing favour to your devotees. My salutation to Bhava and the origin of the worldly existence. My salutation to you, who destroyed Madana. Salutation to you who are adorned with the filthy things in nature. My salutation to the immeasurable one, to the abode of virtues, to the ancient Siddha. My salutation to the protector, to the virtue (incarnate), to the leader of the fearful attendants. My salutation to the author of many (kinds of) prosperity in the world. My salutation to you who give what is liked by your devotee. My salutation to the origin of (every) act. My constant salutation to you whose form is ever unlimited. My salutation to you whose anger is unbearable; to you having the mark of the moon (on your head). My salutation to you whose unlimited sports are excessively praised; to you whose vehicle is a bull (Nandi); to you who destroyed the city (of Tripura). My salutation to you who are famous, who are a great medicine having various forms. My salutation to Kāla (i.e. destiny), Kalā, to you who go beyond Kāla and Kalā; to you, O spiritual guide of the mobile and the immobile; to the best of those who should be thought of; to you who fancied the creation of beings.

259. For getting (back) my husband, I have suddenly

sought the shelter of you, the great god, having the (crescent-) moon on your head. Give me Kāma, glory and prosperity. O lord, without that husband, I cannot live.

260. O lord of gods, who is greater and dearer to the beloved in the world than her lover, who is the lord, who is powerful, who is the source of dear things, who is clever, who knows various ways[1] and who does not torment others?

261a. You alone are the lord, you (alone) are the protector of the world, you (alone) are kind, who have uprooted the fear of your devotees.

261b-262a. Śaṅkara having the moon on his head, (called) Vṛṣākapi, thus praised by Madana's beloved, was pleased, and looking at her spoke to her (these) sweet (words):

Śaṅkara said:

262b-263a. O beautiful lady, after a long time this Madana will (again) be (alive). In the worlds he will be known as Anaṅga (bodiless).

263b-264. Thus addressed, Rati, the beloved of Kāma, having saluted Śiva by (bowing down) her head, went to another garden on the Himālaya mountain. The distressed one wept many times at every charming spot.

265a. Though she was determined to die, she abstained from (doing so) by Śiva's order.

265b-268. The (Himālaya) Mountain, impelled by Nārada's words, with a full (i.e. pleased) mind, took, at an auspicious time, his daughter, who had put on ornaments, who had performed an auspicious ceremony, who had put on a chaplet of divine flowers, who had worn a white silken garment, and who was accompanied by her friends, proceeded, and having approached thickets and gardens he saw (at one place) a lady who was weeping, about whom no guess could be made, and who had great prowess.

269-270a. There was none like her in (point of) beauty in the world, in the beautiful forests and on the (mountain-)

1. paryāyapara: the expression is not very clear.

peaks. Seeing her weeping, the Mountain thought with curiosity. Having gone near her, he asked her:

Himālaya said:

270b-271a. O auspicious one, who are you, to whom do you belong, and why are you weeping? O you most beautiful lady in the world, I think the reason (for your weeping) is not small.

271b-272a. Hearing his words, she, accompanied by Spring wept and heaved a sigh and uttered words that caused grief and increased distress.

Rati said:

272b-274. O you of a good vow, know me to be the dear wife of Kāma. On this mountain, Śiva was practising penance. Being annoyed by an obstacle (in his penance), he, through anger, flashed his (third) eye, and discharging a flame of fire, reduced Kāma to ashes. Overcome with fear I sought the refuge of that god.

275-277. (When) I praised him, he was pleased, and then he i.e. Śiva said (to me:) "O beloved of Kāma, Kāma will be born (again). A man resorting to me, and reciting this eulogy (made) by you, will obtain (i.e. get fulfilled) his desire, and will even come back from (the clutches of) death. Waiting for the fulfilment of his promise, I am, O you of great lustre, preserving my body for some time.

278-279. The Mountain, thus addressed by Rati, (looking) terrific due to alarm, held the hand of his daughter, and desired to go to his city. As what was going to happen was to happen, she the future cause of beings, being abashed, said to her father, the Mountain, through her friend:

The Mountain's daughter said:

280-282. What is the use of this wretched body to me? How would Śaṅkara, who has reached that state, be my husband? What is desired can be obtained by austerities? There is nothing that cannot be obtained by one who practices penance. When a legitimate means is available, wretchedness is useless (has no

meanining) in the world. With my doubts about penance removed, and with a desire to live for (my) self, I shall thus practise penance; I shall go (to practise it).

283a. To his daughter, who spoke like this, the lord of mountains spoke words with the letters of them (i.e. with his voice) choked:

Himālaya said:

283b-284a. Do not (do this) rash act, O daughter. Your body is not capable of bearing (the trouble of) penance which is fit for (persons) capable of suffering, O you of pleasing appearance.

284b-285a. Even if a person does not desire future acts (i.e. that are to take place) do take place; and also future (i.e. would-be) objects[1] come up.

285b-286a. Therefore, O daughter, you have nothing to do with penance. I shall go home (with you) and will think about this (there only).

286b-287. Even after he had said so, when the Mountain's daughter did not go home, the Mountain, full of anxiety, approved of (what) his daughter (had decided). Then a divine voice was heard in (i.e. from) the sky, (spreading) in the three worlds:

288-290a. "Since, you said, 'O daughter, do not (do this) rash act', to your daughter, her name will be 'Umā' in the worlds. She is success incarnate, and will accomplish what she thinks about." Hearing these words (uttered) in the sky, he allowed his daughter (to practise penance) and went home.

Pulastya said:

290b-294. Followed by her two friends, the restrained daughter of the lord of mountains too, went to the peak of the mountain which was inaccessible even to deities, which was auspicious, which was adorned with many minerals, which was full of divine creepers, the trees in which were beautiful with bees, which had divine streams, which was full of many birds, which was adorned with Cakravāka birds and with fully blown

1. padārthāni—the gender is wrong here.

auspicious (flowers) growing in water and on land, which had many secret caves, and which had divine chambers, which was resounding with groups of birds, and which was full of the desire-yielding trees.

295-296. There she saw a tree, which had large branches, green leaves, flowers of all seasons, which was decorated with Cakravāka birds, which was full of hundreds of flowers of various kinds, which had various kinds of fruits, which was forsaken (i.e. untouched) by the sun's rays, the sprouts of which were expanded and well-knit.

297-298. Leaving her garments and ornaments there, the Mountain's daughter, clad in divine bark-garments and wearing a girdle made of darbha-grass, bathed thrice (a day), ate red lodhra flowers for a hundred autumns. Then she subsisted on one withered leaf for a hundred years.

299-301. She, the treasure of penance, remained without food for a hundred years. Then by the fire of her penance, all the beings were frightened. Then revered Indra remembered the seven sages. All of them gladly came there; and they, who were glad, after being honoured by Indra, asked him the reason of that (i.e. for inviting them): "O best among gods, why have you remembered us?"

302-303. Indra said: "O you revered ones, listen to the reason (why I invited you). The daughter of the (Himālaya) Mountain is practising a severe penance on the Himālaya mountain. Please do quickly what is pleasing to her, by (bringing about) the completion of the respectable lady's penance for the (good of the) world."

304-305. Saying, "All right", the sages having come to the mountain resorted to by the multitudes of Siddhas, spoke to her in sweet words: "O daughter having lotus-like eyes, what is the desire that you have set about (to be fulfilled)?" The respectable girl said to the sages with respect and regard:

The respectable girl said:

306-307. O you magnanimous ones who practise penance by observing silence, to salute people like you I have made up my mind which does not entertain doubts. You with pleased

faces, please, be seated first, and being free from fatigue, then ask me (what you want to ask).

308-309. Thus addressed, they took seats there; she too, breaking her vow of silence and saluting the sages duly, and worshipping them according to the proper rite, gently spoke to the seven sages resembling the sun.

310. The revered seven ones also, after the end of her silence (i.e. when she broke her silence) again asked her who deserved honour.

311. She too, of a charming smile, with a mind full of honour (for the sages), seeing all the sages (seated) like that, spoke with restraint in speech:

312. "You, the revered ones, know the desire of the mind of beings, for human beings very much torment their bodies, etc.

313. Certain clever ones exert themselves with (in) various efforts. With (certain) means, they, being careful obtain objects difficult to get.

314-315. Others, having accurately fixed various undertakings, resort to the vow with effort for the (good) in another body (i.e. next existence); and my hand, desiring to touch the Vindhya-peak, decorated with the garland of flowers produced (i.e. grown) in the sky, repeatedly spreads out.

316-318a. Indeed, I am eager to obtain Bhava (i.e. Śiva), who is, by his (very) nature, difficult to please, and who is now practising penance, whom (even) gods and demons have not (properly) judged, and who is the abode of the action undertaken for (reaching) the supreme spirit. By him, free from attachment, Madana has now been burnt. How should a person like me propitiate Śiva whose nature is like that!"

318b-319a. In order to know the steadiness of her mind, the sages spoke to her about (her) present undertaking from the beginning.

The sages said:

319b-320. O daughter, in the world two kinds of happiness are observed: Contact with this body and the joy of mind.

He (i.e. Śiva), the naked one, is, by nature, fierce and has ashes and bones as his ornaments.

321. He wears skulls, is a mendicant, is naked, has deformed eyes, and his actions are unsteady. He is heedless, has an insane figure, is loathsome, and has stored nothing.

322-324. You will not obtain your desired object by having this husband (entertaining) formless and worthless objects. If you desire eternal happiness of your body, how can you get it from Mahādeva (i.e. Śiva) who dwells among ghosts, who is abhorred, from whose ornaments made of bones and skulls human marrow is trickling, who is adorned with ornaments made of hissing and fierce lordly serpents, who lives in crematory and who is followed by Pramathas (i.e. a class of beings attending upon Śiva).

325. There is Hari, whose feet are rubbed by the multitudes of crowns of lordly gods, who is the killer of (his) enemies, who is the creator of the world, who is the husband of Śrī (i.e. Lakṣmī), and whose form is infinite.

326. Similarly there is Indra, Pākaśāsana in whose honour prayers are muttered[1]. (And also) there is Agni, the treasure of gods and the yielder of (all) desires.

327. There is Vāyu, the supporter of the world and the life of all beings. And also there is king Vaiśravaṇa (i.e. Kubera), the lord having greatness due to (his having) all wealth.

328. Why do you not desire to have one of these? Or you can have the pleasure kept in your mind (i.e. entertained by you) from someone else.

329-330. Thus, O daughter, the efficacy of the worldly wealth will lead to your good in this or the next world. Your father has everything that is offered to gods. The trouble that you will take for obtaining your husband is a fruitless tree.

331. Generally an object in full is difficult to be obtained by (merely) leaving one's place; it may be obtained even (by remaining) there.

332. The Mountain's daughter got angry when the best

1. japya—in whose honour prayers are muttered.

sages were speaking like that, and with her eyes red, and lips throbbing, she spoke:

Devī said:

333-334. What can be the (proper) guidance for a wrong perception? Where can there be a curbing of crime? Who can put you, teaching perverse things, on the right path, (since) you thus take me to be wicked, liking wrong position and wrong perception? I have no deliberation since I am an egotist.

335-336a. All of you are, like the creator, omniscient. (Yet) you do not know that god, the eternal lord of the world, who is unborn, who is the ruler, who is immutable and whose greatness and rise are immeasurable.

336b-340. Let that undertaking (of yours, viz. trying to dissuade me) stop. Even lords of gods like Viṣṇu, Brahmā have not known him, who is the reality, and correct knowledge that is just covered. Do you not even know that greatness of him, which has spread in (all) the worlds and is clear to all beings, whose form is the sky or the fire or the earth, or Varuṇa, whose eyes are the moon and the sun, whose genital organ in the form of a phallus do the demons and gods, led by lords of gods like Brahmā, Viṣṇu, Indra, and also the sages, devoutly worship? Do you not even know him, the source of their power?

341-342. Gods like Nārāyaṇa (i.e. Viṣṇu) are born on Aditi from Kaśyapa; Kaśyapa is the son of Marīci, and Aditi is Dakṣa's daughter. It is said that Marīci and Dakṣa also are the sons of Brahmā. Brahmā has achieved his power from the golden egg itself.

343-347. From whose meditation has the original division (of the world) been manifested? Nārāyaṇa, with his own desire and impelled by him, would get birth as Nārāyaṇa. (Even) the thought of those who are subject to urge is due to his act (only). It is the idea of one who is spoiled by madness (by which) one looks upon desirable things as perverse. Such a person always ridicules the affairs (of people) when they are seen by him in the world. Know Viṣṇu to be the cause of the attainment of religious merit and demerit. O sages, know this much and like farmers sowing a handful of seeds in an excellent

field on the earth for obtaining good fruits, listen repeatedly to my words near (i.e. within the range of) the hearing of the lord of mountains.

348. They, known as masters of speech, and (looking) handsome due to smile, having heard that charming speech describing that undertaking in order, spoke:

The sages said:

349-351. O daughter, when the world was in distress, his mission was really excellent. Probably the fear of (i.e. entertained by) the Himālaya mountain was due to his form at that time. Those that are ready to do a deed are indeed eager (to do it). Even their hearts are impatient; then what about the hearts of the magnanimous ones? Especially those who desire to speak in particular should follow the course of the conduct of the world; since those who accept their authority live in comfort.

352-353a. Saying so, the sages quickly went to the Himālaya mountain. There, respectfully honoured by the Mountain, the best sages, being pleased, hastily spoke a few words.

The sages said:

353b-355a. The trident-holding god himself seeks (the hand of) your daughter. So quickly purify yourself as by offering an oblation into fire. That is the mission of the gods which has turned round after a long time. This effort should be done for the emancipation of the world.

355b-357a. Thus addressed, the (Himālaya) Mountain, overcome with joy, and as it were looking for a reply, was unable to speak. Then Menā, overcome with love for her daughter and having saluted the sages, herself spoke these significant words to the sages:

Mena said:

357b-360a. Now all that, for which they desire the birth of a daughter, has come up in due course. Even to him, who is endowed with being born in (a good) family, with (young) age, with handsome form, with power, a daughter should not be given by inviting him if he is not seeking her

hand. How is it that he, who has the quarters as his garment (i.e. who is naked), who grants Kāmas (i.e. satisfies desires) though he has burnt Kāma (i.e. Madana), is worshipped by my daughter?

The sages said:

360b-363a. Understand the supremacy of Śaṅkara. Gods and demons, worshipping the pair of his lotus-like feet, become very happy. That form which is useful to a person is desired by him for a long time. The girl, pleased with that form (of Śiva) is practising a severe penance. When she will have finished the divine vows she will listen to us only.

363b-364. Saying so, they went to the place where the Mountain's daughter was (practising penance). That resolute Umā, full of lustre because of her having vanquished the heat of the sun and that of fire's flames, being affectionately addressed by the sages, spoke (these) significant words:

365-367a. "I do not desire (to be favoured) by any mean one except Śarva, the trident-holder. I have sought Śiva who remains with distinction, who gives great prosperity to beings, whose great matchless standard is his courage and deeds of grandeur, than whom there is nothing other (to be sought), from whom all (else) proceeds, and whose affluence is without a beginning or an end.

367b. He is impartial, resolute and his (so called) perverse deeds are far-reaching."

368-369a. Having heard these words, the best sages, with their eyes full of tears, embraced that devout (girl). They, being very much pleased spoke (these) sweet words to the Mountain's daughter.

The sages said:

369b-371a. It is a great wonder, O daughter; you, like a spotless form of knowledge, are, by resorting to Bhava (i.e. Śiva), pleasing our hearts. We indeed know the wonderful supremacy of that god. We have come here to guage the firmness of your resolve.

371b-372. O you of slender body, this (your) desire will be soon fulfilled. The sun moves with his radiance. Is the lustre

of the gems separate from them? Which object gives up its own colour? In the same way you are without Śiva (i.e. cannot be separated from him).

373-374. We (now) go to request him with (i.e. using) not one (i.e. many) means. We too have the same object in our heart. Since you are the intellect and the wisdom (of Śiva), Śaṅkara too will certainly accomplish the mission.

375-376. All the sages who spoke thus, were honoured by the Mountain's daughter, and then they went to the great peak of the Himālaya with the water of the Ganges and had their tawny hair matted; in their hands they had the wreaths of the Mandāra flowers followed by bees.

377-378a. Reaching the mouatain-peak, they saw Śaṅkara's hermitage where all the beings were tranquil, where the thicket was quiet, where water flowed in all directions without (making) any noise or agitation.

378b-379. Then at the door they saw Vīraka, with a cane in his hand. The sages, the best speakers, who were polite, worshipped him and on account of the importance of the mission spoke to him in sweet words:

380-381. "Know that we, urged by the (importance of) the mission of gods, have come to see Śaṅkara, the most virtuous three-eyed (god). O lord, you alone are our refuge; (see that) there will be no delay. This is a general rule that a door-keeper should be requested (first)."

382-383a. Thus addressed by the sages with respect, he said to them: "He has gone to the Ganges for offering his last prayer of the sacrifice. O sages, sanctified by meditation, you will see Śiva after a while."

383b-384a. Thus addressed, the sages, expert in the mission, remained there with watchfulness, as the thirsty Cātaka-birds remain (waiting) for the rainy season with deep-sounding clouds.

384b-386a. Then Vīraka, bowing down and touching the ground with his knees, gladly said (these words) to Śaṅkara who had assumed Vīrāsana[1] (pose) and had deer-hide fastened

1. Vīrāsana—also called 'paryaṅka': sitting on the hams. It is a posture practised by ascetics in meditation.

to his body and who was the abode of affection:

386b-387a. "The seven sages have come to see you of blazing lustre. O lord, order (them) to see you, then you (may) resort to meditation."

387b-388a. Then Śiva, who was thus addressed by the magnanimous Vīraka, gave an order, with a gesture, viz. moving his eye-brows, for their entry.

388b-389a Vīraka also, by nodding his head, called the seven great sages remaining at a distance to see Śiva.

389b-390. They too, quickly tying their hair and wearing long hides of black antelopes as their garments, entered the divine sacrificial ground of lord Śiva.

391-392. Then with their hands folded, and having thrown a heap of divine flowers (at Śiva's feet and thus) worshipping the pair of Śiva's feet, the residents of heaven, affectionately looked at by Śiva, together saw Śiva and were glad.

The sages said:

393. We are blessed now, since we are seeing the sprout-like feet (of Śiva) saluted by the lords of gods having the wealth of the greatness of virtues. Order us what we should do for the protection of all.

394. The omniscient one then laughed and said to the best sages: "Carry out the mission that you have in mind."

395-397a. Thus addressed, the sages quickly came to the place where the Mountain's daughter was, and they who knew distinction (between one thing and another) spoke to the Mountain's daughter in the mountain's cave: "Do not burn your charming, dear and attractive form with penance. Śaṅkara is pleased with you; he will accept your hand. Desiring the same thing, we approached your father before you. Go home with your father, we (too) shall go home".

397b-398a. She (i.e. Pārvatī), who was thus addressed, thought: 'There is a fruit of penance (i.e. penance gives its fruit)'. She hastily went to the divine, well-decorated house of her father.

398b-399a. The daughter of the Himālaya mountain, eager to see Hara (i.e. Śiva) regarded one night as equal to a myriad years.

399b-400. Then the (inmates of Himālaya's house) performed a friendly rite in the early part of the day[1], and many groups of auspicious rites duly and in proper order, and also combinations of divine, auspicious (rites).

401-402. Seasons, being embodied and satisfying all desires waited upon the Mountain. The breezes were comfortable in the act of sweeping the Mountain. Goddess Lakṣmī herself made many decorations in the mansions; there was Kānti in every object, and Ṛddhi was full of ornaments.

403-405a. Gems like Cintāmaṇi (i.e. the desire-yielding gem) stood around the Mountain. Creepers and great trees like Kalpa (i.e. the desire-yielding tree) also stood (by him). Herbs in embodied forms with divine herbs, and all liquids and minerals were the Mountain's servants; the servants, the inmates of the hermitage, were engrossed in work.

405b-406. Rivers, all oceans, and whatever was mobile and immobile—all these enhanced the greatness of the Mountain. The sages, serpents, Yakṣas, Gandharvas, Kinnaras became (engrossed in work).

407. The gods, with pure forms, stood ready with decorations for Śaṅkara on the Gandhamādana mountain.

408. The grandsire, with his eyes widely dilated due to affection (for Śaṅkara) tied the piece of the moon (i.e. the crystal-moon) on the matted hair of Śaṅkara.

409-410a. Kālī, Cāmuṇḍā, tying a large garland of skulls on his head, said to Giriśa (i.e. Śaṅkara) : "O Śaṅkara, produce a son, who after killing the family of the lord of demons, will satisfy me with blood."

410b-411a. Śauri (i.e. Viṣṇu), taking the best of ornaments viz. a bright neck-ornament, a snake-ornament, became ready before Śiva.

411b-412a. Indra hastily put on his (body with a) perspiring large lotus-like face, an elephant-hide, with its extending ends smeared with marrow.

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1. Brāhmamuhūrta—the last watch of the night i.e. the early part of the day.

412b-413a. Sharp breezes blew, and decorated Śaṅkara's bull, his vehicle, having the speed of mind and resembling the brilliance of the Himālaya mountain.

413b. The sun, fire and the moon that dwelt in Śaṅkara's eyes, shone.

414. The funeral ashes, bright like silver, on (i.e. applied to) the forehead of the lord of the worlds, the witness to the deeds of the world, had their own lustre.

415. With his hand he tied the wreath of human bones. The lord of dead bodies (i e. Yama) remained, through fear, at a distant city (i.e. place).

416-417a. The lord (i.e. Śiva), discarding the jewelled ornaments of various sizes brought by Kubera, himself, with his own hand, having bracelets of bright lordly serpents, put on spotless Takṣaka as his ear-ornament.

417b-418a. Decorating the lord with various decorative articles they (i.e. gods etc.).... (obscure).

418b-419a. Goddess Earth, charming in all respects, and eagerly occupied, let out new, all-beautiful rice and juicy herbs.

419b-420. God Varuṇa, who knew everything about everybody, himself took ornaments decked with jewels, and also variegated flowers full of gems, and remained there (ready) with ornaments.

421. Devout Fire too (was ready with) divine golden ornaments and silver vessels.

422-423. Fragrant Wind, pleasant to the touch for the lord, blew. Graceful Indra, having the thunderbolt as his ornament and being glad, held the umbrella bright and large with the lunar rays. The chief Gandharvas sang (songs) and groups of celestial nymphs danced.

424. Gandharvas and Kinnaras playing on musical instruments, sang very sweetly. In a while the Seasons also sang and danced there.

425-427a. The unsteady attendants (of Śiva) disturbed the Himālaya mountain (by their movements). In due order, (Śiva), the creator, the author of everything and the destroyer of Bhaga's eyes[1], performed with his wife (i.e. bride) the rites

1. Bhaganetrahā—See 33.156 above.

relating to marriage as told (in sacred books). He, the destroyer of the cities (of Tripura), to whom worship was offered by the lord of mountains (i.e. Himālaya), and who was amused by hosts of gods, lived there that night with his wife.

427b-428a. Then the lord of gods was awakened (next morning) by the singing of the Gandharvas and the dancing of the celestial nymphs, and the praises of (i.e. sung by) the gods.

428b-429a. Next morning, taking his leave of the lordly Himālaya mountain, he, with his wife, went to Mandara mountain (carried) by Śṛṅgin, having wind's speed.

429b-430a. When lord Śiva had (thus) left with Umā, the (Himālaya) Mountain, along with his relatives, experienced joy (i.e. became happy); for, the mind of which father having a daughter is not free (when the daughter is given) away to a worthy groom!

430b-431. He, the destroyer of the eyes of Bhaga, with his heart that was very much attached, sported with the respectable lady (viz. Pārvatī) in charming city-gardens and secluded thickets.

432-433a. When a long time (like this) passed, the Mountain's daughter played with artificial sons (i.e. dolls) with her friends (in) a game called 'Son'. Sometime the Mountain's daughter anointed her body with fragrant oil and rubbed and cleaned it which was filled (i.e. covered) with dirt.

433b. Taking those unguents used for rubbing and cleaning the body, she prepared a human (shape) having an elephant's face.

434. The respectable lady (i.e. Pārvatī) while playing, once threw that human (form) into the water of the auspicious friendly Ganges. Then that (form) turned into one having a big body (i.e. increased in size).

435. With his very vast body he filled the world. The respectable lady (i.e. Pārvatī) addressed him 'O son'; and Jānhavī (i.e. Gaṅgā) also called him 'O son'.

436. That form having the face of an elephant, was worshipped by the gods as Gāṅgeya (i.e. the son of Gaṅgā); and the grandsire, gave him supremacy as Vināyaka, over the attendants (of Śiva).

437-438a. Again while playing the lady of excellent complexion fashioned a tree. The lady of an auspicious face nourished a charming sprout of Aśoka that had shot forth by treating it with auspicious operations.

438b-439a. Then the respectable lady was addressed in these words by gods along with sages through brāhmaṇas like Bṛhaspati, the priests of the lord of heaven.

439b-440a. "Now please formulate rules on (i.e. for) the path shown (by you). O respectable lady, what will be the fruit of such trees and (dolls called) sons?"

440b. Thus addressed, she, with her body full of joy, spoke extremely auspicious words:

441-443a. "The wise man, who gets fashioned a well in a village where there is want of water, lives in heaven (for as many years as there are drops in the well, at the rate of) one year for one drop. (The fashioning of) a large well is equal to (the fashioning of) ten wells; (the fashioning of) a deep lake is equal to (the fashioning of) ten large wells. (The offering in marriage of) a daughter is equal to (the fashioning of) ten deep lakes; and (the planting of) a tree is equal to (the offering in marriage) ten girls. This is the auspicious rule that would definitely take place in future in the world."

443b. The brāhmaṇas, led by Bṛhaspati, thus addressed, went home after having saluted the mother viz. Bhavānī (i.e. (Pārvatī).

444-450. When they had gone, Śaṅkara too, holding the hand of the Mountain's daughter went to his own residence, which gave delight to the mind, which had mansions with upper stories and gateways, which had long strings of pearls (hanging about), the quadrangular spot in the courtyard of which was full of jasmine creepers, which was well tied (i.e. decked) with gold, which had a sporting chamber as desired, which was resounding with the humming of bees intoxicated with the fragrance of flowers that had scattered there, the walls of which were (as it were) covered with the songs sung loudly by Kinnaras, which had a mass of fragrant incense obtainable as desired (yet) unseen, on all sides of which pet pea-hens were zealously kept, to the crystal-pillars and arches of which groups

of swans were assigned, which was clean, and was mostly crowded with Kinnars without flurry, where parrots, through misunderstanding, saw the walls, reflected with pearls and made of rubies (as containing) their own species (i.e. other parrots).

451-453a. There the lord began playing with dice with his beloved. At that portion of the ground (decked) with spotless sapphires, where the two remained sporting, their bodies gladdened with their interest in amusement, entered into companionship. When thus the respectable lady and Śaṅkara were sporting, a great sound like the falling sky arose.

453b-454a. Hearing that the respectable lady (i.e. goddess Pārvatī) asked Śaṅkara, the best of gods, through curiosity, as to what it was.

454b-455a. The god said with a smile: "O you of bright smile, you have never seen this before. These are lords of my attendants, dear to me; they are playing on this mountain.

455b-456a. They who formerly were best among men, have pleased me by means of penance, celibacy, muttering my names and by resorting to sacred places.

456b-457. O you of an auspicious face, they have come to me and are dear to me. They take any form they like; they are very energetic; they are endowed with great forms and virtues. I am amazed by the deeds of them who are mighty.

458-459. They are capable of destroying this creation along with gods. Even though left by Brahmā, the Moon, Indra, Gandharvas, the great serpents and Kinnaras, I still rejoice; (but) without them I never rejoice. O you beautiful in all limbs, these dear to me are playing on the mountain."

460. The lady thus addressed by him, being full of amazement approached a window and with all wonder (on) her face she saw them all (through the window):

461-463. They were thin, tall, short, fat, large-bellied. The faces of some of them were like those of tigers and elephants. Some appeared like rams and he-goats. They had the forms of many beings, had flames in their mouths, were dark and brown; (some were) pleasing, (some) fearful, (some) had smiling faces, (some) always had black and brown matted hair; the faces of some resembled those of various birds, or those of gods; their

garments were silken or made of hides; (some were) naked, others were deformed.

464-466. The ears of some were like those of cows or like those of elphants; they had many faces, eyes and bellies; had many feet and arms; they had various divine missiles in their hands; they had put on chaplets of flowers; they were agitated and fierce; they had held various weapons and were adorned with many armours; they had got into strange vehicles; they had divine forms; they moved in the sky; they were proclaiming to the accompaniment of the sound of lutes and other musical instruments; they were dancing at various places.

467a. Seeing the lords of attendants like that the goddess said to Śaṅkara:

The goddess (i.e. Pārvatī) said:

467b-468a. What is the number of the lords of the attendants? What are their names? What is their nature? Tell me about each one of them, who are settled down.

Śaṅkara said:

468b-469a. Their number runs in crores, and their valour is known in many ways. The entire world is occupied by these who are fierce and very mighty.

469b-470. These, eating various kinds of food, and enjoying (themselves), joyfully enter the places sacred to Siddhas, paths, old gardens, houses, bodies of demons, children and mad persons.

471-472. Some of them drink hot (liquids), some drink foam, some drink (i.e. inhale) smoke, some drink honey, some eat marrow, some drink blood, some eat all things, some do not eat all. Some eat the (food of) gods, some eat the food of ascetics, some like many musical instruments and enjoyment. Due to their unlimited number it is not possible to describe them separately.

The goddess said:

473-475. O lord, who is that lord of attendants? Who is followed by Kinnaras, who has put on the upper part of his body

the hide of elephant, whose body is pure, who has put the girdle of muñja (around his waist), who, the smart one, has dyed his face with the tenacious paste of red arsenic, who has put on the garland of lotuses bitten (i.e. stung) by bees, who has a charming figure, who is producing the rhythmic sound of (the cymbals of) bell-metal with pieces of stone, and who is repeatedly listening to the songs of the attendants? What is his name?'

Śarva (i.e Śiva) said:

476. O lady, he is Vīraka, who is always dear to my heart, who is the support of many wonders and virtues and who is honoured by the lords of attendants.

The goddess said:

477. O you destroyer of the cities (of Tripura), I long for such a son. When shall I see such a son, causing delight?

Śarva said:

478. Just this is your son giving delight to you. Vīraka too will be lucky to have a mother like you, O lady of charming waist.

479-480. Thus addressed, the Mountain's daughter quickly sent her friend Vijayā, eager with joy, to bring (to her) Vīraka. Getting down quickly from the mansion touching the sky, Vijayā said to (Vīraka), the protector of the attendants, who remained in their midst and who prompted a crore of suns:

481-482. "O Vīraka, come on; you have pleased the goddess with your smartness; she is calling you." He, bright like a red lotus blooming on the top of the mansion, thus addressed by her dropped the pieces of stone, and, followed by Vijayā, approached the goddess.

483. Seeing him, Pārvatī started oozing profuse milk from her breasts. The Mountain's daughter said (to him): "O child, drink as much as you desire, this milk, oozing (from my breasts)."

484. The goddess affectionately said in sweet words, "O Vīraka, come on quickly: you have now become my son, given by the god of gods".

485-486. Saying so and placing him on her lap, she embraced him and kissed him on his cheeks; then smelling his head,

stroking his limbs, herself, decorated him with many divine ornaments like girdles with bells, anklets and with anklets and necklaces strewn in invaluable strings, also with tender leaves and beautiful auspicious bracelets.

487. Then she performed the rite for the protection of his body with many white mustards sanctified by divine hymns. Taking (him) thus she fashioned a wreath on his head by drawing lines of bright yellow pigment, and said to him:

488. "Like a child play well with the attendants, slowly and carefully go by avoiding holes. The trees on the mountain peaks are full of lines (i.e. groups) of serpents; their branches are broken by elephants.

489-490. O boy, do not enter a place agitated by the eddies in the Ganges, and also the forest resorted to by many tigers. O boy, in many inaccessible places a man with a pure heart gets what thing is desired by him, being pleased by all his qualities." Thus addressed, that Vīraka, smiling, and his mind overpowered by sport, said to his mother:

491. "This bracelet is made by my mother herself, it is painted with reddish dots. This delicate garland made of charming jasmine flowers is placed on my head. I shall please the goddess."

492-495a. Saying so, he, being happy, went out to play with his attendants. The Mountain's daughter, moving from the southern window to the western, from the western window to the northern window, from the northern window to the eastern one, along with her friends, saw from (each) window Vīraka playing outside and due to her love for the world she attached to her son said: "Who is here? One having a body—the aggregate of flesh, feces and urine—and knowing little gets infatuated. When the residents of heaven went to another chamber to see Śiva, the regents of quarters got into the vehicles.[1]

495b-496. This sword is spotless, it cuts off; please tell whose sword has been snatched by whom? It is no use having a staff. What shall we say? There is some fierce actual mission of the attendant on the mountain. This is a noose; nobody is bound here; O followers of the regents of quarters, do not stay in vain."

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1. Vv 494ff are not properly worded.

497-498. They said, "It is so". Then seeing Vīraka, the protector, following the gods the goddess said: "O protectors of beings, do not (go to) thickets on the mountain, to the door of of fire-chamber; do not dive into the falls of streams; and do not (go into) residences to which masses of flowers are tied; do not move as you like into deep mountain caves full of sounds produced by wind."

499-500. He having a tawny lustre like a mass of golden pollen on the region of the slope of the lofty golden peak, having the wealth of handsomeness, appeared to give fragrance even in the charming forest of gods and in caves, on the bank of a charming well, having the flowers of kunda, mandāra, sprouts and lotuses. The Mountain's daughter, longing for her son and desiring to amuse herself, in a moment remembered her son, whose nectar of handsomeness was drunk by Siddha-women with large winking eyes.

501-505. He was her son in the previous birth and had his religious merit rising at that moment only. How can he, who was fashioned by the creator with attention, be satisfied when he was playing? The lord of the lords of attendants (sported) giving delight to the deities—for a moment looking (here and there); for a moment singing divine (songs); for a moment moving with the lords of attendants, unsteady due to (i.e. while) dancing; (remaining) for a moment on a mountain-peak full of roars of lions; for a moment on blazing masses of jewels; for a moment on a lofty Śāla or Tāla tree; for a moment on blossoming Tamāla trees, dark like bees; for a moment at the root of tree; for a moment in water having some mud and marked with lotuses; for a moment on mother's auspicious and spotless lap. In this way the lord of the lords of Śiva's attendants, spreading (i.e. indulging in) child-like sports, and giving delight to the deities, with his life being loudly sung by Vidyādharas, and having the same sport as the trident-holder, played,

506-507. When the sun, after having illumined the world, with his rays went to another region, the wealthy Mountain, remaining away and making clear in his heart his very fast friendship, was always propitiated by brāhmaṇas. Meru did not oblige the falling sun.

508-510. About one stumbling down it is always heard: 'This is the order among people.' The day fulfilling (the desires) of people, followed the sun. When the sages, keeping off the feeling of heat, and with the palms of their hands folded in obeisance, and with their faces turned towards the sun, performed their evening prayer, the nocturnal darkness spread over this world, as foulness spoiling the mind of a crooked person spreads over his heart.

511-514. When the movements in heaven had become dull, Śiva remained, with his neck clasped by the hands of the Mountain's daughter, and his senses very much filled with (i.e. affected by) the white moonlight, on a bed, the partitions of which were illumined by the jewelled lamps on the blazing hoods (of serpents), the coverlet of which had gems of groups of moons which imitated the bow of Indra (i.e. the rainbow) due to its shining with various gems, which had heaps of bright pearls along with gems and a mass of bells and which had been covered with a charming, moving, graceful expansive cloth.

515. The Mountain's daughter too, with the corners of her eyes, dark, her feet having the charms of blue lotuses, touched by (i.e. due to the coming on of) night became very much overpowered by passion. Then the god spoke to her who was full of the art of (love-) sport.

CHAPTER FORTYFOUR

The Birth of Kumāra and the Death of Tārarka

Śarva (i.e. Śiva) said:

1-2. O you of slender body, joined with my white body, you will shine like a black female-serpent clung to a white sandal tree or like night covered with reddish garment touched by moonlight.

3. Thus addressed by him, the Mountain's daughter, with her eyes red due to anger, and her face changed due to (the knitting of) the eye-brows, loudly spoke.

The goddess said:

4-5. Every person grieves due to the foolish acts done by him; O you, having the moon as your decoration, a suppliant certainly meets with a rebuff. You are certainly, at every step, insulting me, who sought you by means of penance practised for a long time.

6. O Śarva, I am not crooked, nor am I, O Dhūrjaṭī, rough. (On the contrary) you are known in the world to be possessing poison and a shelter to the mines of faults (i.e. those who commit faults).

7. You snatched away the teeth (of Pūṣan) and destroyed Bhaga's eyes.[1] The twelve-fold Sun knows you well.

8. Insulting me by (pointing out my) defects, you are causing headache to me. You who called me 'black', are well known to be very black (Mahākāla).

9-10. I shall go to a mountain to give up my life through penance. Humiliated by a rogue (like you)—a mean skull-carrier, always living in a crematory, with your body smeared with ashes, and moving among the divine mothers[2]—I do not want to live.

11. Hearing her words, harsh due to anger, Hara, confused by this unwelcome (reply) and with the moon on his head shaking, said:

Śarva said:

12. O Girijā, you are the daughter of a Mountain; I do not mean to find fault with you. With a desire to utter flattering words, I resorted to this (apparent) madness.

13-14. O Mountain's daughter, in the regular course there is (really) no suspicion (about you) in my firm heart. O you timid one, if you are angry like this, I shall not speak in joke to you. O you of bright smile, give up your anger. I, bowing my head, have joined my palms in obeisance to you.

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1. Bhagasya netrahantā—At the time of the destruction of Dakṣa's sacrifice, Śiva knocked out Pūṣan's teeth and destroyed Bhaga's eyes. See 33.156 above.

2. Mātṛ—An epithet of the divine mothers, said to attend on Śiva, but usually on Skanda. They are generally said to be eight; but according to some they are seven; some increase the number to sixteen.

15. (Only) a low person gets excited by an insult or a censure. Indeed a man (would) not (use) poignant (words) towards the bad or the good.

16-17. The goddess, struck to the core, (though) advised by the god with many sweet words, did not give up her severe anger. The Mountain's daughter, pulling off her garment clasped by Śaṅkara with his hand, and with her hair dishevelled, desired to go at once.

18-19. When she was (thus) going angrily, the destroyer of Tripura again spoke: "Really with all your limbs you behave like your father. Your mind is overpowered with turbidness like the mass of clouds on the peak of the Himālaya mountain. Your heart is unfathomable like that mountain.

20-22a. (You have received) hardness from (things) like stones, and thickness from the thickets; (you have taken) crookedness from rivers, and are difficult to be employed like snow. All this has been transferred to you from the Himālaya mountain, O you of slender body." Thus addressed, the Mountain's daughter, with her head trembling through anger, and her lips throbbing, spoke again.

Umā said:

22b-24. By blaming and censuring a virtuous person strongly one might get everything. Due to your contact with the wicked, every (bad) thing has been transferred to you: From serpents you have received many tongues (i.e. saying contradictory things); from the ashes you have got want of oiliness (i.e. affections); the wickedness of your heart has sprung up from the moon, and severe torment from poison. What is the use of prolixity in this matter? Enough of exerting myself in talking about you.

25. You are fearless on account of your stay in the crematory; you have no sense of shame because you are naked your cruelty is due to your being a skull-holder; compassion has left you long back.

26. Saying so the daughter of the Himālaya mountain went out of that dwelling. When she was leaving the attendants (of Śiva) made a sound (i.e. cried in grief).

27. "O mother, where are you going?" Saying so, they, weeping, again ran to her. Vīraka, clasping the feet of the goddess, said with a voice faltering due to tears:

28. "O mother, what indeed is this? Afflicted and angry, where are you going? I shall follow you going without any affection.

29. Otherwise, I, abandoned by you, will fall (i.e. throw myself down) from the peak of this mountain."

30-31. The goddess, the mother, raising his face with her right hand said: "O son, do not grieve. It is not proper for you either to fall from the mountain-top or to accompany me; O son, hear about the undertaking for which I am going. Hara addressed me as 'Kṛṣṇā' (i.e. black); he suppressed and insulted me.

32-33. That I (i.e. I who was treated like this) shall practise penance by which I shall have fair complexion. This god is lustful; after I leave you have to keep guard at the door and always be watchful about the weak point so that no woman will approach Hara.

34. O son, when you see another woman, inform me; then I shall quickly do what is proper."

35-36a. Vīraka said to the great goddess: "Let it be so". With his body sprinkled with the food of nectar in the form of his mother's command, and with his affliction removed, he, having saluted his mother, went to look after the guard.

36b-38a. The goddess also saw her mother's friend, the deity of the mountain, Kusumāmohinī by name, who was well-adorned, coming (to her). That deity too, seeing the Mountain's daughter, and with her mind overcome with affection, embraced her (i.e. Umā) and said aloud: "O daughter, where are you going?"

38b-39a. She (i.e. Umā) told her all that that caused her anger due to Śiva's (humiliating her). The Mountain's daughter again spoke to her, who was like her mother.

Umā said:

39b-41. You are for ever the mountain's deity, O you, who are never censured (i.e. who are praiseworthy). Your presence is everywhere. At heart you are very affectionate. Therefore, O

mother, I shall tell you what should be done by you. With great care you have to stop the entry of another woman (into Śiva's mansion). Secretly and with care you have always to wait upon him on the mountain.

42-44. O you sinless one, you should inform me if some other woman enters Śiva's (mansion); then I shall do what is proper." The auspicious (deity) thus addressed, said, "All right" and went to the (Himālaya) mountain. Umā, the Mountain's daughter too, went to her father's wonderful garden, that had entered the sky and the brightness of which was darkened by the row of clouds. Then she cast off her ornaments and put on the garments of the barks of trees.

45-46a. In the summer she was tormented by five fires.[1] In the rainy season she remained in water. She subsisted on food growing in forest; (sometimes) she did not eat anything; she lay on dry heap of clods. Thus she settled there practising penance.

46b-48. In the meanwhile, coming to know that the Mountain's daughter had left, the demon, Āḍi by name, the son of Andhaka, was delighted. Remembering his father's murder, he, the brother of Baka, and mighty in battles, the enemy of (Śiva) the destroyer of Tripura, always observing the weak point of the god with crescent-moon on his head, came to the city (of Śiva) after having conquered all gods in a battle.

49. Having come there he saw Vīraka stationed at the door. He also thought about the boon given by the Lotus-born (god, i.e. Brahmā).

50-52a. When the demon Andhaka was killed by Śiva, the enemy of the demon, Āḍi practised a very severe and ample penance. Brahmā, being fully pleased, came there and said: "O Āḍi, the greatest among the demons, what do you desire to obtain by means of penance?" The demon said (i.e. replied) to Brahmā: "I seek immortality".

Brahmā said:

52b-53a. In this worldly existence, since it is not possible for those that are born to be without death, therefore, O lord of demons, those that are living shall meet with death.

1. Pañcāgni—See note on 41.82 above.

53b-54. The mighty demon, thus addressed, said to the lotus-born (god): "O you Lotus-born (god), let death come to me when there is a change in my form; otherwise I shall remain immortal."

55-58a. Thus addressed, the very mighty son of the demon (Andhaka), regarded himself as immortal. At that time not remembering (i.e. forgetting) the means of his murder, not being within the range of sight of Vīraka, the counter-striker, the fearful demon, difficult to conquer, entered (Śiva's mansion) in the form of a serpent after avoiding the range of the sight of the lord of attendants.

58b-60a. Then the foolish great demon, giving up the serpents' form, and entering another form unnoticed by the lord of the attendants, took the form of Umā to please Śiva.

60b-62. The demon, taking up a charming, unconceivable, illusory form, complete with all limbs, nourished (i.e. accomplished) with all signs of recognition, and keeping a strong adamantine tusk with a sharp point in the pudanum muliebre, was ready to strike Śiva through delusion. The sinful demon, taking up the charming form of Umā, and having put on variegated ornaments and garments, approached Śiva.

63-65. Seeing him, and taking him to be Umā having all limbs (i.e. complete in all limbs), Giriśa became glad, and having embraced asked her (i.e. said to her): "O Mountain's daughter, since you, of an excellent complexion have come here after knowing my intention (I think) your devotion (to me) is natural and not artificial. My abode, the three worlds, are a void to me without you.

66-67a. O you of a pleasing face, you have come here. Such (a gesture) is (quite) proper for you!" The lord of demons, thus addressed, gently spoke to him with a smile; he too had recognized the destroyer of Tripura by means of signs of recognition, and (then) spoke to him (i.e. Śiva).

The demon said:

67b-68a. I had gone to the Himālaya mountain, with a desire to (practise) penance to obtain a boon. I was not happy there; therefore, I have (again) come to you.

68b-70a. Thus addressed, God Śiva, of a smiling face, entertaining a doubt in his mind, thought: 'She was angry; is it that she, who is naturally of a firm vow, has come back without having her desire fulfilled, knowing me to be angry (i.e. after having come to know that I am angry)?'

70b-72. Thinking thus and reflecting on her token of recognition, the lord did not see the sign of lotus caused by the eddy (i.e. lock) of hair on her left side. Then the Trident-holder knowing it to be illusion created by the demons, concealed the expression of his face, and taking the missile of penis-like tusk, killed the demon.

73-75a. Vīraka, the door-keeper, did not know this account. Kusumāmohinī, seeing that lord of demons in a feminine form, immediately informed the daughter of the Himālaya Mountain (of it) through the messenger in the form of Vāyu. Hearing it (i.e. the news) from Vāyu, her eyes red and turbid due to anger, she saw her son Vīraka with a painful heart.

The goddess said:

75b-77a. Since, abandoning me, your mother, overcome with affection you gave Śaṅkara an opportunity to have a private (sexual) affair with a woman, therefore I curse you that a dull, heartless stone resembling the form of the lord of attendants will be your mother in the human world.

77b-78a. This apparent cause about Vīraka's (birth) is well-known, through respect for the son (?) This is known to be the doubtful peculiar statement about Vīraka's birth and course (of conduct).

78b-79a. When thus the Mountain's daughter had pronounced a curse, very mighty wrath in the form of a lion went out of her mouth.

79b-80. The lion's mouth was fearful. His neck had mane. He had raised his tail. The cavity of his face was furious on account of the fangs. His mouth was wide open; his tongue was long; he was thin in the waist and in the (other parts of his) body.

81-82. Then the goddess settled to remain in his mouth. Knowing her intention, the four-faced god (i.e. Brahmā), came

to the hermitage, the receptacle of good fortune. The lord of gods, having arrived there, spoke to the Mountain's daughter in dear words:

Brahmā said:

83. What do you want to have again? What is not obtainable to you? I shall give that to you. By my order desist from this penance causing great suffering.

84. The Mountain's daughter, hearing the sire's words, restrained with dignity and having the desirable expression of words spoken by him of an enticing speech, said:

The goddess said:

85-86. With a penance difficult to practise, I obtained Śiva as my husband. Many times he called me 'dark-complexioned' in private. Therefore let me have a complexion resembling gold and let me be connected with that name, and the body of my husband, the lord of beings, should be free from poison.

87. Hearing those words of (i.e. uttered by) her, the lord of the world said: "You be like this and also occupy half the portion of your husband's body.".

88-89a. Then she cast off that dark skin like a blooming blue lotus. That skin also turned into a fearful (goddess), having a bell in her hand, having three eyes, full of (i.e. having) many ornaments and wearing a yellow silken garment.

89b-93a. Then Brahmā said to that goddess having lustre like a blue lotus: "O Niśā (i.e. night), due to the contact with the body of the Mountain's daughter, you have, through my order, done what was to be done. Now you are complete before (me). O you goddess of an excellent face, let the very mighty lion that rose from the anger of the goddess (viz. Umā) be your carrier. Let him also remain on your banner. Go to the Vindhya mountain; there you will carry out the mission of gods. O goddess, this Yakṣa, Pañcāla by name, and followed by the steps of lakhs of Yakṣas and endowed with hundreds of tricks, is given as a servant to you by me."

93b-95a. Goddess Kauṣikī, thus addressed, went to the Vindhya mountain. Umā too, who had fulfilled her desire went

to Śiva; but Vīraka, who had held a golden staff, turned her away from the door and stopped her who was entering (Śiva's mansion).

95b-100a. Angrily he said to her whose form was changed: "You have no business here; go (away) till you are not eaten up. A demon, taking up the form of goddess (Umā) had come to deceive the lord; he entered without being noticed (by me), and was killed by the lord. When he was killed, Śiva who was angry ordered me: 'Since you are not attentive at the door (since you are not attentively guarding the door), you will not be my doorkeeper for many multitudes of years.' Therefore, I am not allowing you to enter here; leave quickly. O you lotus-eyed one, except my mother, the affectionate daughter of the Mountain, none else will get an entry here."

100b-102. Thus addressed, the goddess then thought to herself: 'The one of whom Vāyu informed me was that demon, and not a woman. In vain did I, overcome with grief, curse Vīraka. Generally fools, full of anger, do what ought not to be done. Fame perishes on account of anger; anger destroys steady prosperity.

103. I, without properly ascertaining the truth, cursed my son. Calamities easily come to those whose intellect is perverse.'

104. The face of the Mountain's daughter thinking like this, which had lotus-like lustre, changed due to the sense of shame.

The goddess said:

105-108. O Vīraka, I am your mother; let there be no confusion in your mind. I am the beloved of Śiva, and the daughter of the Himālaya mountain. O son, do not entertain a doubt because of the change in the complexion of my body. This fairness (in my complexion) is granted to me by the Lotus-born one, who was pleased. Coming to know about the entry of a woman when Śaṅkara remained in a lonely place, and not knowing the account of the demon, I cursed you. It is not possible to withdraw the curse; but I tell you that you will soon come back from the human world, after having satisfied all your desires.

109. Having saluted, with all his heart, the chaste (lady), his mother, and the daughter of the Himālaya mountain, having the lustre of the full moon, bowing down his head, he said:

Vīraka said:

110. O you (goddess), having toes the fearful nails of which have excellent charm due to the shining gems on the heads of the gods and demons bending (before you), O you Mountain's daughter, O you who are affectionate to those who seek your shelter, O you who destroy (i.e. remove) the affliction of those who bow down to you, my salutations to you.

111. O you whose neck is adorned with the ring of suns, O you who snatch away the lustre of the expansive golden mountain, O you daughter of the (Himālaya) Mountain, I, frightened by the crookedly moving serpents, resort to you.

112. Who else, but you, has, in this world, quickly given success as desired by one who bends before (the deity)? In the world, to whom but you would Śaṅkara, the sustainer of the worlds, salute and (to whom would) the sages (bow)?

113. O you difficult to conquer and born at an auspicious combination of stars, you are coiled with the fine body of the great lord; you are joined with him who crushed the relatives of Andhaka; you were first praised by the best of gods.

114-115. You have your neck raised to the white mass of matted hair (of Śiva); you sit on the impetuous great lion. You are described as Caṇḍikā by the worlds; O mother, you are the destroyer of Śumbha and Niśumbha; be the giver of what is desired by one who has bowed down to you. On the earth you have vigorously shown the only interest in putting down the demons.

116. O you unvanquished, matchless goddess, O you who created the worlds, O you who are dear to Śiva, I salute that body (i.e. form) of you which is (seen) in the sky, the path of the wind, on the earth overcome with fire.

117. The oceans, with their waves sportively rising, the fire, that has consumed, with its brilliance, the mobile and the immobile, the serpents having thousands of hoods—you will set these forth as not causing fear to me.

118. O you revered (goddess), you are the resort of firm devotees; I have come to seek the shelter of your feet. Let all my senses be, today, the abode of the pleasurable experiences of your playful activities.

119. Then the goddess, the Mountain's daughter, pleased when thus praised by Vīraka entered the auspicious mansion of her husband.

120. Vīraka too, remaining at the door, respectfully sent home the gods who had desired to see Śiva.

121. "O gods, there is no opportunity (for you to see Śiva). Vṛṣākapi (i.e. Śiva) is sporting in private with the goddess."

122. Thus addressed, they went as they had come. When a thousand years passed, gods with swift minds (i.e. thoughts), urged Agni to find out the movements of Śiva.

123. Hutāśana (i.e. Agni), taking the form of a parrot, entered (Śiva's chamber) through the hole meant for birds, and saw all (the love-sport of Śiva) with the Mountain's daughter on their bed.

124. The lord of gods also saw Agni who had taken the form of a parrot. To him, the great god, who was a little angry said:

Śiva said:

125-126a. O you Agni, who have taken up the form of a parrot, I have deposited half (the portion of my) semen into the goddess (Umā). Through sense of shame its (flow) has stopped. You (now) drink the (remaining) half. It is proper for you (to drink it) since the obstacle was due to (i.e. caused by) you.

126b-129a. Thus addressed Agni drank the semen deposited (by Śiva). Since gods have Agni as their mouths, they were flooded with that (semen). Then that semen of the great god (Śiva), which resembled heated gold, having torn asunder their bellies, came out (and spread) in the extensive hermitage (i.e. dwelling) of Śiva. There a great, pure lake came up. It (spread over) many yojanas; it had blooming golden lotuses and it resounded with the notes of many birds.

129b-130a. Goddess (Umā) having come to know that that

lake with big golden lotuses had come up, being full of curiosity, went to that lake of golden lotuses.

130b-131a. Having sported in its water, and having put a chaplet of its lotuses on her head, she sat, surrounded by her friends, on its bank.

131b-132. Desiring to drink its water, sweet and with spotless lotuses, she saw six Kṛttikās[1], resembling the lustre of the sun, who had proceeded home, after having taken its water in (a cup made of) a lotus-leaf.

133a. Through joy she said: "I shall drink the water remaining (i.e. put) in (the cup of) the lotus-leaf."

133b. Then the Kṛittikās said to the daughter of the Himālaya mountain.

Kṛttikās said:

134-135a. We shall give you (the water), O dear lady (if) the son that would be born in (i.e. from) your womb will be an active son of ours, well-known in all the three worlds, O you of an auspicious face.

135b-136a. Thus addressed, the Mountain's daughter said: "How is it that the son with all his limbs generated from my limbs, will be a son (born) from (i.e. of) you?"

136b-137a. Then the Kṛttikās said to her: "If this (i.e. what we say) will take place (i.e. be accepted by you) then we shall place best heads (on the body—the trunk—of the boy)".

137b. Thus told, the Mountain's daughter said: "O you blameless ones, let it be so."

138. Then, full of joy, they gave her the water (put) in (the cup made of) a lotus-leaf. She too gradually drank that water.

139-140. The moment the water was drunk (by her), an excellent, wonderful boy, removing diseases and griefs, rising from the right side of the goddess, after having torn it, came out. The lord resembled the heap of a variety of the masses of the sun's rays.

1. Kṛttikā—The six stars represented as nymphs acting as nurses to Kārttikeya.

141. Having taken a spotless spear, a spike and a goad, he, the fire of a golden colour, rose to kill the demons.

142. For this reason only he too became (i.e. came to be called) Kumāra. The child again came out by tearing the left side of the goddess.

143. (He was) also (called) Skanda on account of his having come from Agni's bright mouth (where Śiva's semen was deposited). The killer of enemies was also called Ṣaḍvadana (i.e. having six faces). He was born from the water given by the Kṛttikās, particularly with (many) hands.

144. Hands are said to be auspicious. They extended over his six faces. Therefore Ṣaṇmukha (i.e. the six-faced one) came to be called as Viśākha in the world.

145-147a. He is (thus) known as Skanda, Viśākha, Ṣaḍvaktra and Kārttikeya. The two, resembling the sun, were born (from the two sides of Umā) on the fifteenth day of the dark half of Caitra, in the extensive thicket of canes. These two i.e. Agni and Vāyu joined them into one for the good (of the world) on the evening of the fifth day of the bright half (of Vaiśākha).

147b-149. On the same sixth day, the six-faced lord i.e. Guha (or Kārttikeya) was consecrated with due rite (as the general of the Gods' army) by all the hosts of gods including Brahmā, Upendra, Indra and Bhāskara (i.e. the Sun) with sandal, flowers, auspicious incense, and also with toys, umbrellas, group of chowries, ornaments and unguents.

150-154a. Indra gave him as his wife his (own) daughter known as Devasenā. The lord of gods, Viṣṇu, also gave him a weapon. The lord of wealth (i.e. Kubera) gave him ten lakh Yakṣas. Agni gave him lustre and Vāyu gave him a vehicle. Tvaṣṭṛ gave him a toy, viz. a cock changing form at will. Thus all the gods, with their minds pleased, gave an endless retinue to Skanda, resembling the sun in lustre. The hosts of gods, the principal gods, having knelt on the ground, praised Ṣaṇmukha with the (following) hymn of praise:

The gods said:

154b-156a. (Our) salutation to Kumāra of a great lustre; to Skanda who destroyed the demons. O you whose prowess is

like the orb of the new (i.e. morning) sun, (our) salutation to you, Guhya (the secret one) and Guha. (Our) salutation to you who remove the fear of the worlds; to you who are given to (doing) favour to the people. (Our) salutation to you having large and lotus-like eyes; (our) salutation to Viśākha of a great vow.

156b-157. (Our) salutation to you who are fearful in the battle; (our) salutation to you having a bright vehicle, viz. the peacock. (Our) salutation to you who wear the armlets, to you who hold aloft a banner. (Our) salutation to you, who are saluted due to your prowess; our salutation to the holder of the bell having courage.

Kumāra said:

158. Being reposed, tell me which desire of you should I give (i.e. satisfy). A deed, which you have thought of for a long time, must be done even if it is not easily accomplished.

159. Thus addressed by him, all the gods, with their minds delighted, and with their heads bent down, spoke to the magnanimous Guha:

160. "The lord of the demons by name Tāraka would destroy the entire race of gods; he is mighty, difficult to conquer, sharp, of wicked deeds and very wrathful.

161-163a. Just kill that fearful demon, destroyer of all. The remaining part of the undertaking which causes fear to us is: Hiraṇyakaśipu, who is fierce, cannot be killed by the hosts of gods. He destroys the sacrifices, his deeds are sinful and he has tormented even Brahmā. Conquer these two. You (alone) have that great might."

163b-164. Thus addressed, he, who was followed by all gods, and he, the lord of the world, who was praised by lords of gods, said 'All right' and proceeded to kill Tāraka, the fellow troubling the worlds.

165-166a. Then Indra, resorting to secret (strategy) sent a messenger, saying harsh words, to the lord of demons. He, being fearless, went to the demon of a fearful appearance, and said to him:

The messenger said:

166b-168a. O demon, Indra, the lord of gods and of heaven says to you: "O demon Tāraka, encounter his might as you please. I am the king in the three worlds, who will destroy the sin that you have committed and that is blazing like a fire to the world."

168b-169a. Hearing these amazing words, the wicked demon, with his eyes red due to wrath, and with his might almost vanished, said to the messenger:

Tāraka said:

169b-170a. O Śakra, in a great war your power has been observed (by us) a hundred times. O Indra, of a wicked mind, you have no peace because of your shamelessness.

170b-171. When the messenger, who was told like this, had left, the demon thought: 'Indra, without having received a support, would not talk like this. From the fact that Śakra has a support it is known that Skanda is born.'

172-174. Then he saw a number of evil omens indicating (his) destruction. (He saw) shower of dust and fall of blood from the sky to the earth. He mentally saw (i.e. he thought) that his left eye was throbbing, and his mouth was parching. He also saw that the lotus-like faces of his kinsmen were fading. He also saw wicked and terrible beings talking ill. Without even bringing it before his mind, the son of Diti became dejected in a moment.

175-179a. For the demon, remaining in his palace saw the army of the residents of heaven (i.e. the gods), which was terrible on account of the deep sounds of the troops of elephants, which was adorned with the energetic neighing of the groups of horses, which was shining withdivisions and lofty excellent flags, which was shining with aeroplanes of wonderful shapes and moving chowries, which had put on ornaments, which was resounding with the loud singing of Kinnaras, which had worn many chaplets of full-blown flowers of the desire-yielding trees, which looked bright due to the large shields and the missiles causing great grief, which was bright due to being nourished by

lightning, and which was resounding with many musical instruments.

179b-180a. With his mind a little confused, he thought: 'This must be an extraordinary warrior who has not been vanquished by me.'

180b-c. Then the demon, overcome with anxiety, heard these words, fearful to the heart, and containing harsh syllables, loudly proclaimed by the semi-divine bards:

181. "Be victorious, O you of matchless power, O you aviary of rays, O you stronger with mighty arms, O you, who quickly cause to bloom the face-lotuses of the gods, O you of playful eyes, O you excellent youth.

182. Be victorious, O you submarine fire to the great ocean of the family of the demons, O you having a charming chariot of a peacock, O you whose sprout-like nails have been bent by the tips of the crowns of gods (when they salute you), you commander of a great army.

183-184. Be victorious, O you whose charming mass of hair is unsteady, O you, who are charming like a fresh, spotless, lotus-stalk, O you, who are the unbearable wild fire to the family (also, bamboos in the form of the members) of the lord of demons. Be victorious, O Viśākha, O lord; be victorious, O you destroyer of the foremost sons of Diti (i.e. the demons) in all the worlds, O Skanda".

185. Hearing all this proclaimed by the bards of gods, Tāraka remembered the words of Brahmā (which indicated) that his death was imminent.

186. Remembering them, he, the destroyer of a stream of good deeds, always followed by warriors, with his mind stricken with grief, quickly went out of his mansion.

187. Demons led by Kālanemi, being frightened, and with their minds confused and disconcerted with hurry then (remained) in their own houses.

188-190a. Hiraṇyakaśipu, the leader of the demons, said: "Running away from this child would be shameful to me. If I go to (i.e. attack) him, he too is supported by glory (i.e. is powerful); and if I kill this child, I shall unnecessarily be (look-

ed upon as) 'unfit for touch'. Come, run, seize, bring together the army."

190b-192a. On seeing Kumāra (i.e. Kārttikeya), Tāraka, (the demon) of a fierce figure said: "O boy, why do you want to fight? Play with a ball, since you have been set free in the sun, O you good fighter and speaker; and your mind is like this —seeing only insignificant things—because of your being a child."

192b-195a. Kumāra too, spoke to him who was most glad: "O Tāraka, listen, the meaning of sacred precepts is being explained here only. Ends are not seen (i.e. cannot be gained) on the battle-field which is excessively fearful. Do not belittle my childhood. A child is a troublesome serpent. As the young sun is difficult to look at, I am a child difficult to be conquered. O demon, is a magic formula, having few syllables, not seen to be throbbing (i.e. powerful)?"

195b-197. When Kumāra was thus speaking, the demon hurled his mallet. Kumāra destroyed it with his disc of unfailing power. Then the lord of demons threw an iron javeline. Kārttikeya, the killer of the enemies of gods, seized it with his hand. Getting up he cast a mace, making a sharp sound, at the demon.

198. The demon, struck by it, shook like a lofty moving mountain. Then the demon found the boy to be invincible and irresistible.

199-200a. He thought in his mind (i.e. to himself) that his death had undoubtedly come near. Seeing (the demon) shaking, all the lordly demons, led by Kālanemi, struck Kumāra, fierce in battle.

200b-201. (Though) hit by those strokes and troubled by the mighty (demons), that boy of great lustre fought with them with great speed in the battle. The lordly mighty demons, skilled in fighting, and a nuisance to the gods, again struck Kumāra with arrows.

202-203. Though struck by the missiles of the demons, Kumāra did not have any pain. The fight with the demons proved to be fatal to the gods. Seeing the gods harassed (by demons) Kumāra became angry.

204. Then he tore asunder, with missiles, the army of the demons. The (demons) troubling the gods, were struck with the missiles which could not be repulsed.

205-206. All (demons) led by Kālanemi, remained with their faces turned away from the battle. When the demons, that were struck ran helter-skelter on all sides, he, with his mind fixed in laughter (i.e. being very much rejoiced) by the loud songs of Kinnaras, struck Kumāra with a mace shining like heated gold.

207-208. He made him turn away from the battle (by) discharging various arrows. The god Kumāra, who had turned away his face from the battle, seeing his own vehicle (i.e. the peacock) bleeding, took a spotless missile, adorned with gold, with (i.e. in) his hand, shining with a golden armlet.

209-210a. Then Mahāsena (i.e. Kārttikeya) spoke to Tāraka, the lord of the demons: "O you of a wicked mind, stop, stop; you (will) see the world of Yama. O demon, you are (now) killed by me with (my) missile; (now) remember your (evil) deeds."

210b-211. Saying so, he discharged his missile towards the demon. That (missile) discharged by the hand of Kumāra and imitating the sound of his armlet, broke (i.e. pierced) the heart of the demon who was like the thunderbolt or a lordly mountain.

212. With his crown and turban dishevelled, and with all his ornaments slipped off, he fell dead on the ground like a mountain at the time of universal destruction.

213. When that demon, the leader of the demons, was killed, nobody—not even a sinner in hell—was sorry.

214-215. Gods, with smile (on their faces) praised Kumāra, and amused themselves. Being eager they went to their respective abodes, leaving their seats. All gods, being pleased, as they had accomplished all their ends, with Siddhas, the treasures of penance, gave a boon to Kumāra.

Gods said:

216-218. That man of great intellect, who recites this story about Skanda or who listens to it or causes others to listen to it

(i.e. tells it to others), will be famous. He will have a long life, he will be fortunate, wealthy, famous, handsome, and will have no fear from beings and will be free from trouble. He, who, having offered the first (i.e. morning) prayer, recites the account of Skanda, will be united with Kinnaras and be the lord of great wealth.

CHAPTER FORTYFIVE

The Manifestation of Narasiṁha

Bhīṣma said:

1. Now I desire to hear about the killing of Hiraṇyakaśipu, about the greatness of Narasiṁha and about the destruction that he brought about.

Pulastya said:

2-4. O king, formerly, in the Kṛta age, Hiraṇyakaśipu, the lord of demons, practised a very great (i.e. severe) penance. He, surrounded by (i.e. observing) tranquility, restraint and celibacy and having taken up the vow of bath and silence lived in water for ten thousand and ten hundred years. Brahmā was pleased with him as a result of his penance and restraint.

5-8. Then, (seated) in a bright aeroplane, whose colour (i.e. brilliance) was like the sun, and to which swans were yoked, the self-born lord himself came there, with Ādityas, Vasus, Sādhyas, Maruts, (other) deities, Rudras accompanied by Viśvas, Yakṣas, Rākṣasas, serpents, also with quarters, intermediate quarters, rivers and oceans, also with constellations, instants, beings moving in the sky, great planets, gods, brahmanic sages, Siddhas, also the seven sages, and also with meritorious royal sages, and hosts of Gandharvas and celestial nymphs.

9-10. Brahmā, the affluent lord of the mobile and the immobile, the best among those who knew Brahman (i.e. the

supreme spirit), surrounded by the residents of heaven, said (these) words to the demon (Hiraṇyakaśipu): "O you of a good vow, I am pleased with this penance of yours, (my) devotee. Well-being to you; ask for a boon; obtain what you desire."

Hiraṇyakaśipu said:

11. O best of gods, no gods, no demons, no Gandharvas, no Yakṣas, no serpents, no Rākṣasas, no men, no goblins should kill me.

12. O grandsire, sages or men should not curse me with curses. If the lord is pleased, this is the boon chosen by me.

13. I should not be killed with a weapon, or a missile, with a mountain (or a huge rock), or a tree, with a dry or a wet object, or by any other object.

14-15. Let me be the Sun, the Moon, Vāyu, Agni, Water, the Sky, the constellations and the ten quarters. I am wrath; I am desire, I am Varuṇa, Indra and Yama. I am Kubera, the lord of wealth, and the king of Yakṣas and Kinnaras.

Brahmā said:

16. O child, I have granted you this divine, wonderful boon, giving (i.e. satisfying) all desires. O child, you will obtain (whatever you want).

17-18. Saying so, the lord went to his residence, Vairāja (i.e. of Brahmā), attended upon by hosts of brahmanic sages. Then gods, Gandharvas with sages, the Cāraṇas (i.e. bards), having heard about the grant of the boon (to Hiraṇyakaśipu) approached the grandsire.

The gods said:

19-20. O lord, due to your having granted him a boon, the demon will kill us. So be pleased, and think as to how he also could be killed. You, the lord, are the first creator of all beings. You are the author of the offerings meant for gods and manes. Your nature is unmanifest; you are the greatest (god).

21. Having heard those words beneficial to all the worlds, the creator consoled them with the very cold water of his words:

22. "O gods, he must get the fruit of his penance. Lord Viṣṇu will kill him at the end of his penance."

23. Hearing these words from the mouth of the Lotus-born one, all the gods gladly went to their own divine abodes.

24. That demon Hiraṇyakaśipu, who had become proud due to the grant of the boon, harassed all beings as soon as he got the boon.

25. The demon offended holy sages observing vows and following the path of truth with self-restraint in hermitages.

26. The great demon having defeated the gods living in the three worlds, and having brought under his control the three worlds, lived in heaven.

27. When he was haughty due to (the grant of) the boon, and when he was (thus) urged by Death, he made the demons the recipients of portions at sacrifices and deprived gods of these portions.

28-29. Daityas, Sādhyas, also all Vasus, Rudras, hosts of gods, Yakṣas, deities, brāhmaṇas and great sages approached, for shelter, Viṣṇu, the ancient Vāsudeva, of great might, the god of gods, full of (i.e. of the nature of) sacrifice.

Gods said:

30-31. O glorious Nārāyaṇa, (we) the gods have sought your refuge. Protect (us), kill Hiraṇyakaśipu, the lord of demons, O lord. You are our great preceptor. You are our highest god; you are the best god among Brahmā and others.

Viṣṇu said:

32. O gods, give up your fear; I shall grant you fearlessness (i.e. I shall remove the cause of your fear). And, O gods, go to heaven, do not tarry.

33. I shall kill this lord of demons, who has become haughty because of the grant of a boon (to him by Brahmā) and who could not be killed by great gods.

34-35a. Saying so, the immutable lord Viṣṇu, Hari, the lord and the protector of the universe, who looked like the sun due to his brilliance and was as it were another moon due to his charm, went to the place of Hiraṇyakaśipu.

35b-41. Having made his body having half the portion of human body and half of a lion's body, and holding (one) hand with another, he, with the Narasiṁha form, saw Hiraṇyakaśipu's assembly, which was huge, divine, charming and pleasing to the mind, which was endowed with all desires (i.e., desired objects), bright, which was a hundred yojanas in lengh, fifty yojanas in breadth, which was aerial, which moved according to the desire (of the inmates), which was five yojanas in height, which was free from old age, grief and forbearance, which did not shake, which was auspicious and pleasant, which had water inside and which was laid by Viśvakarman, which was endowed with trees of a divine colour giving flowers and fruits, and with dark-blue, white, dark white, reddish, bright thickets having red sprouts floating (in the atmosphere) like a mass of white clouds.

42-45. It was naturally brilliant, and was agreeable due to divine fragrance. Those who reached it, did not have hunger, thirst or fatigue. It was decorated with bright pictures of many kinds. Its brightness surpassed that of the sun, the moon or the fire, and it was self-shining. Illuminating (other objects) that very brilliant assembly shone in the heaven. All men, being pleased, shone in it. In it there was excellent, tasty and abundant food to eat.

46. There werewreaths of auspicious fragrance; there were trees always giving fruit. The water there was cold in the hot season and warm in the cold season.

47. The lord saw there the Kalpa trees, with their tops having flowers, having large branches, and shoots and sprouts, and covered with the spreading out creepers.

48. The flowers were fragrant, and the fruits were juicy. The lord also saw there the lakes—the sacred places—(having) cold and hot (water).

49-51. They had (by them) fragrant lotuses, white lotuses, red lotuses, blue lotuses, white lotuses, water-lilies, and other very likeable flowers full of many wonders; they looked like spotless crystals with birds like Kāraṇḍava, Cakravāka, cranes and ospreys and with birds of white wings.

52-54. They had the cooings of many swans and the notes

of cranes. The lord was happy to see fragrant creepers having flowers and blossoms, and khadira, vetasa and arjuna trees. In the assembly there were trees like the mango, nimba, nāga, kadamba, bakula, dhava, priyaṅgu, pāṭala, śālmali, haridrava, śāla, tāla, tamāla[1] and beautiful campaka.

55-60. Also other blossoming trees shone in the assembly. There were trees like cardamom, arjuna, kaṅkola, levalī, karṇapūraka, madhuka, kovidāra tall like many tālas, añjana, aśoka, parṇāsa, many citraka trees, varuṇa, capalāśa, panasa with sandal trees; nīla nimba, nīpa, aśvattha and tinduka, pārijāta and jasmine (creepers) and pine trees[2], aṭarūṣa, groups of palm trees, cardamom and camphor trees, mandāra, kurabaka[3], punnāga and kuṭaja, also red and blue kurabaka with sandal, big kiṁśukas and pomegranate trees, black sandal trees, dukūla, hiṅgu, and sandal trees.

61-62. Date trees, coconut trees, harītaka, madhūka, saptaparṇa, bilva, yava, śarāvata, and asana, tamāla, covered with many clusters of trees, creepers of various forms, with flowers and leaves (were there).

63-64. These and other wild trees with many flowers and fruits shone all round. Partridges, peacocks, intoxicated cuckoos and sārikā birds flew down on the great trees full of flowers and having flowers on their tops.

65. The delighted small and big birds—red, yellow, and tawny in colour—perching on the tops of trees, looked at one another.

66-67. In that assembly demon Hiraṇyakaśipu, the lord of demons, with bright bracelets, was seated on a variegated, divine seat, of the measure of four hundred cubits[4], resembling the sun and covered over with a divine coverlet.

68-71. Great demons at that time waited upon Hiraṇyakaśipu. Best Gandharvas sang songs having a divine rhythm. Viśvācī, Sahajanyā, honoured Pramlocā, Divyā, Saurabheyī,

1. The Tamāla tree is mentioned again in 62 below.
2. Bhadradāru is a kind of pine.
3. The Kurabaka tree is mentioned twice.
4. Nalba is a measure of distance equal to 400 cubits or hastas.

Samīcī, Puñjikasthalā, Miśrakeśī, Rambhā, Citrabhā, Śrutivibhramā, Cārunetrā, Ghṛtācī, Urvaśī, thousands like these and other celestial nymphs, skilled in dancing and music, waited upon the lord i.e. king Hiraṇyakaśipu.

72-75. All the sons of Diti, who had obtained boons, waited upon Hiraṇyakaśipu. They were: Bali, Virocana, Naraka, the son of Pṛthivī, Prahlāda, Vipraciti, and the great demon Gaviṣṭha, Surahantā, Duḥkhakartā, Sumanas and also Sumati, Ghaṭodara, Mahāpārśva, Krathana and Pithara, Viśvarūpa, Svarūpa, Viśvakāya, Mahābala, Daśagrīva, Vālin, and the great demon Meghavāsas, Ghaṭābha, Viṭarūpa, Jvalana and Aindratāpana.

76-78a. All the groups of brave demons, who had put on bright ear-rings, who wore wreaths and armours, all of whom had practised vows, all of whom had obtained boons, all who had ordained death (i.e. were ready to die)—these and others, with divine retinues waited upon the magnanimous Hiraṇyakaśipu.

78b-79. (They had) aeroplanes of various shapes, as it were blazing with fires. All the sons of Diti, with bodies of lordly demons, with ornaments round their arms, with their bodies decorated, waited upon him on all sides.

80. Affluence like that of the lord of demons was never heard of or seen before as belonging to any other individual in the three worlds.

81-82. The lord (i.e. Narasiṁha) saw that Diti's son, whose body was decorated with golden bracelets and necklaces, who was bright like the brilliance of the sun's rays, and who was being waited upon by hundreds of thousands (of demons).

83-84. Then seeing the magnanimous one, concealed in the body of Narasiṁha like fire covered with ashes, coming like the wheel of time, Hiraṇyakaśipu's brave son, Prahlāda by name saw the god coming there in the form of Narasiṁha.

85. Seeing him taking up that extraordinary form shining like a golden mountain, all the demons were amazed; so also was that Hiraṇyakaśipu.

Prahlāda said:

86. O great king, O you of great arms, O you first-born among the demons, I have never heard of or seen this body of Narasiṁha (before).

87. Of what (i.e. taking which) form has this great unmanifest divine one come? My mind tells that this terrific one is the destroyer of the demons.

88-91. Gods, oceans, and rivers reside in his body. Himālaya, Pāriyātra and other principal mountains (reside in his body). The Moon with constellations, the Sun with rays, Kubera, Varuṇa, Yama, Indra the lord of Śacī, the Maruts, gods and Gandharvas, sages having penance as their treasure (reside in his body). Serpents, Yakṣas, demons of terrific valour, Brahmā, (other) gods, and the lord of beings (i.e. Śiva) and also all the immobile and mobile (objects) residing on his forehead, are moving.

92-93. With us you are surrounded by the hosts of demons. O king, this your assembly crowded with hundreds of splendid rooms, also all the three worlds, the eternal dharma of the worlds, and this entire world are seen in Narasiṁha.

94-95. Here (i.e. in Narasiṁha's body are seen) the creator, the great-souled Manu, planets and (their) conjunctions, the earth and the sky, the time of portents, and Dhṛti (courage), Mati (intellect), Rati (pleasure), Satya (truth), Tapas (penance) and Dama (restraint), Sanatkumāra of great prowess, Viśvedeva[1], and all sages, Krodha (anger), Kāma (desire), Harṣa (joy), Darpa (pride), Moha (delusion) and all the dead ancestors.

96. Having heard the words of Prahlāda, lord Hiraṇyakaśipu, the head of the hosts of attendants, said to all the groups of his attendants:

97. "Seize this lordly lion, who has taken up an extraordinary body; if you have any doubt, kill this wild animal."

1. Viśvedevāḥ—Name of a particular group of deities ten in number and supposed to be sons of Viśva; their names are: Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas and Mādrava.

98. All those followers of the demon, vigorously surrounding the lordly lion of terrible valour, joyfully frightened him.

99. With his mouth widely opened like that of Yama, the very powerful Narasiṁha roared and destroyed that divine assembly.

100. When the assembly was being destroyed Hiraṇyakaśipu himself, with his eyes full of anger, threw missiles at the lion:

101-108. The very terrible missile of all missiles called 'Daṇḍa', the fierce deadly disc, another missile called Viṣṇucakra, the great missile of the grandsire—the great and fearful missile fashioned in the three worlds, the wonderful Aśani missile, the two Aśani missiles—dry and wet, terrible and fearful spear, skeleton (used as a missile), pestle, the missile called 'Brahmaśiras', the missile known as 'Brahmāstra', the missile called 'Nārāyaṇāstra' (i.e. of Nārāyaṇa), 'Aindrāstra' (of Indra), 'Āgneyāstra' (i.e. of Agni) and 'Śaisirāstra' (i.e. of the winter, i.e. causing cold), 'Vāyavyāstra' (i.e. of Vāyu), 'Mathana' (i.e. destructive), 'Kapāla' (skull) that was (always) obedient, a powerful missile never repulsed, a missile named 'Krauñca', 'Mohana' (deluding), 'Śoṣaṇa' (drying up), 'Santapana' (tormenting) and 'Vilapana' (causing to weep), 'Kampana' (causing to tremble), 'Śāntana' (making dull), the great missile that would obstruct (the movements), fatal mallet, the very powerful tormenting missile that could not be stumbled, the destructive, deluding and excellent missile having (the power of causing) illusion, the missile called 'Gandharvāstra' dear to him, 'Nandaka', the gem of a sword, the best missile called 'Varuṇāstra' causing sleep and destruction, the missile called 'Pāśupata', the scope of which was never resisted.

109. Hiraṇyakaśipu discharged these divine weapons at Narasiṁha, as one would throw an oblation into fire.

110. The best of the demons covered the lion (i.e. Narasiṁha) with missiles as the sun covers the Himālaya mountain with his rays in the summer.

111-113. That ocean of the army of the demons, rising with the fire of anger, inundated everything with darts and barbed missiles, swords, maces, and pestles, with missiles like vajra and aśani, with mallets and snares, stones, mortars and rocks, with

blazing śataghnīs[1], and very fearful staffs, as the ocean did the Maināka mountain.

114-115. Those demons, who had held nooses in their hands, who were comparable to Indra, whose velocity was like that of the thunderbolt, who had raised their hands and had stood up everywhere, whose bodies were full of (i.e. adorned with) golden strings, whose mouth-cavities were full of (i.e. having) very sharp fangs, stood there like young ones of serpents with their heads (raised). They, with throbbing lustre, horned bodies, and silken garments, appeared like swans.

116-117a. The demon produced illusory fire, urged by wind. Indra, of thousand eyes, and very lustrous, quenched the fire with a great (i.e. heavy) shower of water from (i.e. discharged through) clouds.

117b-118a. When that illusion was repulsed (by Indra) in the battle, the demon produced sharp (i.e. pitchy) darkness, looking terrible, on all sides.

118b-120a. When the world was screened with darkness, and when the demons had taken the weapons, he, surrounded by his own lustre, (looked) like the sun, that had risen. In the battle the demons saw three frowns on his eye-brows (that were knit) as Gaṅgā flowing in three directions (appears) on the forehead (of Śiva).

120b-121a. Then when all the illusions were repulsed, the demons—the sons of Diti—being dejected, sought the refuge of Hiraṇyakaśipu.

121b-122a. Then as it were burning with lustre he blazed with anger. When the lord of the demons was angry (like that), the world became full of darkness.

122b-124a. The seven agitated Maruts—Āvaha, Pravaha, the wind Vivaha, Paravaha, Saṁvaha, the very mighty Udvaha and the majestic Parivaha—moved in the sky and (thus) indicated the fear of imminent calamity.

124b-125a. Those planets which appear at the time of the

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1. Śataghnī—A kind of weapon used as a missile, supposed by some to be a sort of rocket, but described by others as a huge stone studded with iron spikes and four tālas in length.

end (i.e. destruction) of the world, being delighted moved in the sky as they liked.

125b-126a. O you, who curb your enemy, the Moon moved in the sky with planets and constellations even though it was not the time of their conjunction.

126b-127. In the sky the Sun became lustreless. A black headless trunk at that time was seen in the sky. The Sun generated blackness (i.e. darkness) and the fire produced smokiness.

128. The lord, being in the sky was constantly surrounded. Seven Suns, resembling smoke came up in the sky.

129. The planets remained on the top of the Moon in the sky. The planets Venus and Jupiter remained to the left and right (sides of the Moon).

130-132. Saturn with his red form, appeared like Mars. The fearful planets moving in the sky, (as it were) uniting at the time of the end of a yuga, together slowly mounted the tops. The Moon, the dispeller of darkness, along with (i.e. accompanied by) planets and constellations did not greet Rohiṇī for the destruction of (i.e. because he wanted to destroy) the mobile and the immobile. The Moon, seized by Rāhu, was struck by meteors.

133. The blazing meteors moved on the Moon as they liked. The god, the lord of gods also showered blood.

134. From the sky, a meteor of the form of lightning fell down, with a great sound. All trees had flowers and fruits out of the season.

135. All the creepers said to be the destroyers of the demons bore fruit. Fruit grew on fruit and a flower on another flower.

136-138. All the figures of gods, foreboding great fear, appeared and disappeared, laughed and wept, cried gravely, appeared smoky and blazed. When that fight among the animals was imminent, domesticated beasts and birds mixed with the wild ones cried ferociously; and rivers, with their water (rendered) turbid, flowed in the opposite direction.

139-141a. Quarters, full of particles of blood, did not shine. The trees fit to be worshipped, were not at all worshipped; they

were struck, broken and bent by the velocity of the wind. And also the shadows of people did not change though the Sun, at the time of the end of the worlds, went to the west.

141b-142. At that time, for the destruction of demons and the victory of gods, wine entered the store-room and the armoury situated on the upper chamber (of the mansion) of Hiraṇyakaśipu.

143-144a. Various fearful portents indicating terrible things were seen. These and others of terrible nature, foreboding a fight causing the destruction of the lord of demons, appeared there.

144b-145. When the earth was shaken by the magnanimous lord of the demons, mountains and groups of serpents of unlimited prowess, and discharging fire from their mouths full of flames of poison, fell down.

146-148a. Serpents, having four, five or seven hoods, Vāsuki, Takṣaka, Karkoṭaka, Dhanañjaya, Elāmukha, Kāliya and the powerful Mahāpadma, Śuddhāṅga with a thousand hoods and the lord Hematāladhvaja, Śeṣa, the great serpent Ananta (ordinarily) unshakeable, trembled.

148b-149a. The seven watery fissures of the earth (i.e. the seven oceans) trembled on all sides, being shaken by the anger of the lord of demons.

149b-151a. The beings moving in Pātāla, and having lustre of various kinds, (though ordinarily) unshakeable, trembled, when Pātāla suddenly got disturbed. Then the demon Hiraṇyakaśipu, angry and biting his lips, laid his hand on the earth like the ancient Boar.

151b-155a. The rivers Gaṅgā or Bhāgīrathī, Kauśikī, Sarayū, Yamunā, Kāverī, Kriṣṇaveṇī, Tuṅgabhadrā flowing speedily, the river Godāvarī, Carmaṇvatī, Sindhu the lord of big and (small) rivers, confluence (of rivers) with its water resembling rubies, Narmadā of a pious flow, the river Vetravatī, Gomatī crowded with herds of cattle, Pūrvā Sarasvatī, Mahākālamahī, and Tamasā carrying flowers were agitated.

155b-158a. The Jambūdvīpa, possessed of jewels and adorned by all jewels, Suvarṇapuṭaka adorned with golden mines, the great river Lauhitya, the mountain adorned with gold, the city of Kośakāras (those who make scubbards), Kaśa, the mine

of silver, the country of Magadha with big towns, the fearful Puṇḍra (country), (the countries viz.) Srughna, Malla, Videha, Mālava, Kāśī and Kosala were disturbed.

158b-159a. The abode of Vainateya (i.e. Garuḍa), which resembled the shape of the peak of Kailāsa and which had been fashioned by Viśvakarman, was shaken by the lord of the demons.

159b-164. The great ocean called Lauhitya which had jewelled water and which was very fierce, the great mountain Udaya which was a hundred Yojanas in height, had golden tracts on it, which was beautiful and was resorted to by the rows of clouds, which was looking bright with golden trees like the sun, with blossomed trees of Sāla, Tāla, Tamāla and Karṇikāra, the Ayomukha mountain, well-known and beautified all round with minerals, the auspicious Malaya mountain, fragrant due to the Tamāla-thickets, the Surāṣṭras, the Bālhikas, the Śūdras, the Ābhīras, the Bhojas, the Pāṇḍyas, the Vaṅgas, the Kaliṅgas, the Tāmraliptakas, the Pauṇḍras, Śubhras, Vāmacūḍas, Keralas, and gods and the hosts of the celestial nymphs were disturbed by that demon.

165-166. The demon shook Agastya's residence, which was in olden days put up by Agastya, which was charming and was crowded with the hosts of Siddhas and Cāraṇas, which had various kinds of beautiful birds, and which had trees having flowers, which was resorted to by the hosts of nymphs on account of its golden turrets.

167. The lustrous and lovely Puṣpitaka mountain, the resting place of the moon and the sun, rose after cutting off the ocean.

168. It shone, as it were touching the sky with its great peaks, resembling the moon and the sun and covered with the water of the ocean. (All these were disturbed by the demon.)

169. The mountain Vidyutvān, beautiful and a hundred yojanas long, on which best mountain, flashes of lighting fell (was agitated by the demon).

170-171. The beautiful mountain Ṛṣabha occupied by ṛṣabhas (bulls), the lustrous Kuñjara mountain, the auspicious-residence of Agastya, the inacessible city of serpents viz. Mālatī,

known to be pure, the (city) Bhogavatī was shaken by the lord of demons.

172-174. The mountain Mahāsena, the mountain Pāriyātra, the great mountain Cakravān, and the Vārāha mountain, the auspicious, golden city Prāgjyotiṣa, where the wicked demon Naraka resided, the best mountain Megha, (giving out) deep sounds like clouds, and, O King, sixty thousand mountains (were shaken by the demon).

175. The great mountain Meru, appearing like the young (morning) sun, whose caves were always resorted to by Yakṣas, Rākṣasas and Gandharvas (was disturbed by the demon).

176. The Mahāsena mountain, containing gold, the mountain Meghasakha (were shaken by the demon). The best of mountains viz. Kailāsa was also shaken by the lord of demons.

177. He also agitated the Mānasa lake of (i.e. resorted to by) the anchorites, which was covered with golden lotuses and which was crowded with swans and ducks.

178-181. The greatest mountain Triśṛṅga (i.e. Trikūṭa), the excellent river Kumārī, even the Mandara mountain covered with the spray of cold water, the mountain Uśīrabīja, Bhadraprastha—the lord of mountains, the mountain Prajāpati, the mountain Puṣkara, Devābha mountain and Vālukāgiri, Krauñca mountain of the seven sages and the mountain Dhūmravarṇa—these and other mountain regions and countries, all rivers along with oceans were shaken by the demon.

182-184. Kapila, the son of the earth, and Vyāghravān were shaken by him; the sons of Niśā, moving in the sky, the residents of Pātāla, another terrible attendant named Megha and having a goad as his weapon, going up and having a fearful speed—all these were shaken (by the demon).

185-186a. Diti's son, gods' enemy, haughy Hiraṇyakaśipu, with a mace and a spike in his hand, making a deep sound like a cloud, and speedy like Indra, ran to Nṛsiṁha. Then he was torn asunder with sharp, great nails by the lion (i.e. Nṛsiṁha) with (the utterance of) Om, and was killed in battle.

186b-188a. As a result of the destruction of Diti's son, the earth, the time, the moon, the sky, the planets including

the Sun, all the quarters, rivers, mountains, great oceans became composed. Then the gods and the sages—the treasures of penance—being delighted, praised the ancient, first god, with divine names:

188b-189a. "O god, gods and men knowing the higher and lower, will worship this Narasiṁha form of you."

Brahmā said:

189b-193a. You are Brahmā, Rudra, and Indra, O best of gods. You are the author, the destroyer and the eternal source of the worlds. They call you the highest attainment, the highest being, the greatest secret and the best oblation. They call you the most ancient one; they call you the greatest truth, the greatest penance, the highest pure (form), the best path, the greatest sacrifice, the best oblation, the first, the greatest and the ancient one. They call you the best body, the highest Brahman, the highest yoga and the best speech. They call you the greatest secret, the best recourse, the first, the greatest and the ancient one.

193b-197. Speaking thus, the lord, the grandsire of all the worlds, having praised god Nārāyaṇa went to the Brahma-world. Then the lord Hari (i.e. Nārāyaṇa) went to the northern shore of the milky ocean, when the musical instruments were sounding and the celestial damsels were dancing. Then the very brilliant lord, placed the Narasiṁha form (there), took up his ancient form and he, having Garuḍa as his banner, and his nature unmanifested, left (the place) in a bright vehicle having eight wheels, (and) went to his own abode.

CHAPTER FORTYSIX

Purificatory Rites of a Brāhmaṇa

Śrī Bhīṣma said:

1. You have told (me) in detail the greatness of Narasiṁha; in the same way (please) narrate (to me) the greatness of the fearful, Bhava (i.e. Śiva).

Pulastya said:

2-4a. Listen also to the excellent deed of that god of gods. There was a demon Andhaka by name, who resembled a heap of collyrium, who had great penance (to his credit), and who could not be killed by gods. Once he saw the lord Mahādeva, sporting with Pārvatī, and proceeded to take her away.

4b-6a. 'I shall today carry away this respectable lady. In her absence I shall die. This beautiful lady in the three worlds will be my eternal wife. Her face has lips like the limba-fruit; her face is more (i.e. very) charming. If she will not be my wife, what is the use of life?'

6b-7a. Thinking like this, and having counselled with his ministers, and having gathered his army, he said to his general:

7b-8. "Get me my victorious chariot, destroying the gods. I shall conquer all gods led by Viṣṇu and Rudra. I shall carry away the Mountain's daughter (i.e. Pārvatī). She has captivated my mind."

9. His minister told him about the murder, done by gods including Indra, of Kanaka who was attached to other's wives.

10-11a. Then with his mind overpowered with anger (he said): "I shall kill the gods including Śiva." Having killed that demon (Kanaka), Indra being afraid of the demon Andhaka seeking Śiva's refuge went to Kailāsa, the abode of Śaṅkara.[1]

11b-12a. Seeing and saluting the lord of gods, with the half (i.e. crescent) moon as his crest, Indra, the thousand-eyed god, who was frightened, respectfully said (to Śiva):

12b-14a. "O god, grant me fearlessness (i.e. remove the cause of my fear); I am afraid of the demon Andhaka. Today I killed his son in a battle. So, till the great demon, causing fear to me, does not know that his son is killed, quickly kill him there only.

14b-15a. The cruel demon snatches away other's wives through lust; O best of gods, by all means he should be killed by you."

15b-16a. Hearing the words of Indra, Śiva, the protector, then granted him freedom from fear (saying): "Do not fear".

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1. Between 10a and 10b a line or two seem to be missing.

16b. Śakra, being granted freedom from fear came to Kuśasthalī from Kailāsa.

17-21a. The lord (i.e. Śiva) was surrounded by a host of spirits for killing Andhaka. Taking up a universal form of a great body and very fearful like a terrible serpent with blazing serpents running about and as it were burning the sky with the matted hair (bright) due to the lustre of the gems on the hoods (of the serpents), like the destructive fire at the time of deluge burning (the world) with excessive lustre, he took up the weapons in the form of thousands of serpents with their mouths marked with sprout-like fangs, bright like the digit of the moon on the second day of the month, resembling the interior of Pātāla, making a terrible sound, full of many ornaments and decorations and making a fearful sound in the battle.

21b-23a. The fearful lord, destroyer of the demons, putting on (around his loins) lion's hide, and tiger's hide as the upper garment, and an extensive elephant-hide, full of (i.e. resounding with) the swarms of bees—having taken such a form, causing fear to the demon, the lord came down to the earth.

23b-24a. The demon Andha also, hearing that his son was killed in the battle, being overcome with the emotion of anger, caused the musical instruments sounded at war time to be sounded.

24b-25a. Having collected (his army), he carefully reached with a great army consisting of chariots and elephants, the place where gods had stood.

25b-26a. Those gods, seeing the demons, greatly eager to wage a big battle, had lost (the chance of) the preservation of their bodies and (so) sought the refuge of Śiva.

26b-27a. Having said to those gods, 'Do not fear', the three-eyed god, took the trident and angrily stood there.

27b-29a. The angry Andhaka destroyed hundreds of crores of gods with arrows. The Pināka-holder, discharging the flames with burning embers, of fire, surrounded Andhaka, remaining in his chariot, with arrows.

29b-31a. The lord of demons, relaxed and with his weapons abandoned, called all the demons and started fighting. His army was devastated in the battle in many ways with various weapons, by brave gods who had sought alliance with Śiva.

31b-33. The demon Andhaka seeing his army devastated by gods, and seeing himself obstructed by Śiva with a crore of arrows, and with his body afflicted, just mustered courage and snatching the Pināka of Rudra struk him (with it). Being struck with Pināka, Rudra went down to (i.e. fell on) the earth.

34. When the lord fell down on the earth, the three worlds trembled. The oceans left (i.e. crossed) their boundaries and the mountains their peaks.

35-36. The disjoined constellations being (thus) separated went in various directions. When the lord of gods fell on the earth, the angry Andhaka again struck the serpent with a mace; and thus striking him caused him to fall on the ground. The lord of serpents left Śiva and ran somewhere else.

37-38. In a short while, the lord regained consciousness and rose. He took a hatchet (but) did not see (i.e. find) the demon at all. Having created the dark illusion the demon skilled in a hundred illusions (hid himself). Deluded by it Śiva (did not know) where the demon had gone.

39-40a. Śiva was afraid as to what the wicked one would do. When the gods were covered with the darkness, and were perplexed, they with their minds confused, spoke to Śiva on account of the importance of the mission.

40b-42a. In the meanwhile, the Sun, settled in the form of lustre, rose, rendering the quarters free from darkness, in the form of a man. When the Sun thus became manifest, and the darkness disappeared, gods with their faces having blooming eyes, became delighted.

42b-43. All the radiant gods, and the attendants led by Kārttikeya, praised with various hymns the matchless Sun, in human form, pervading the world, and superior to Brahmā, Viṣṇu and Śiva.

44-46a. Seeing that lord of gods of a very bright (form), resembling glossy coral and red lead and tawny, and favourably inclined to salutation, he, the three-eyed (god) Hara, filling the three worlds with lustre, and touching the ground with his five limbs, and with abstract meditation, looked at him with affectionate eyes and spoke with loving and profound voice:

46b-48. "This alone is the deity that does not disappoint

the beings afflicted by the demon's illusion and having their hearts eager to see him. This god, this lord alone, emancipating beings from the entire mundane existence, acts as the helmsman.

49. I salute that lord Bhāskara, by devoutly worshipping which deity, various beings and gods have always become fit for final bliss.

50. The Sun, having pervaded the intermediate and the ten quarters with the masses of his rays, acting as crowns and bright like flowers, shines on the peak of the eastern mountain.

51. (O you lord,) your body is always adorable by Brahmā, Indra, Rudra, Maruts, Viṣṇu Agni, Ocean and the hosts of best sages adept in course of procedure and desiring salvation, having besmeared their bodies with divine unguent (white) like days.

52. Those who, having no abodes, eulogise you in others' house, with Vedic hymns decorated with groups of beautiful words, have their hands stretched out, on the earth.

53. O lord of gods, even those men, whose bodies are afflicted with a cutaneous eruption, leprosy or ulcer, or those having their skins decayed, or having bad nails, or have lost their hair, after having saluted your feet, instantly have figures of men of sixteen years old (i.e. young).

54-55. The groups of the singers of *sāmans*, the hosts of the *bahṛcas*, the *adhvaryu* priests, know you to be the cause of the sacrifice; those who know what should be done know you alone to be 'Ārya'; also the serpents and the dead ancestors (look upon you) as omni-fragrant; O sun, the Upaniṣads look upon you as Māyā; also these gods and mortals, Gandharvas and Kinnaras with the multitudes of *cāraṇas* wait upon you; and O lord, you take up that particular form.

56. Those who do not worship you who deserve to be worshipped, being tormented by your lustre, being naked and without wealth, with their throats and bellies emaciated with hunger, wander to others' houses for alms with potsherds in their hands.

57-59. You free them from the mundane existence, who

worship your charming form like the faces of the charming group of the high-born chaste women, who have the skirts of their garments hanging from the end of their foreheads, with the faces charming like the moon and having the ends of arched and handsome golden garments (the bodies)—who talk sweetly and indistinctly in their houses, and make sounds with the tinklings of the anklets.

60. You alone are Brahmā, you are Hari, you are Vāyu, you are Agni, you are Rudra, you are Yama, you are Varuṇa, you are the lord of gods, you are Soma (the moon), you are wind, you are the earth, you are the ruler, you are the sacrifice, you are the lord of wealth (Kubera), you are unvanquished.

61. Your seven horses, not being let on the earth in the battle, crossing speedily, traverse fully this endless sky, and it is not at all fatiguing to them.

62-63. The devotees, engaged in the path of meditation only and having meditated upon your fourth position (i.e. of the Supreme Spirit) with concentration, being free from diseases and being fearless, have waited for a long time, upon your form bright like a heap of fire and the abode of penance—the eternal Brahmā who is without a beginning or an end, who is without birth etc., and who is free from diseases, who is great and ancient, who is free from the fear of old age and death, who is cared for by the attendants having rough indications of their feelings, who is pure, and who is highly regarded by the followers of the Vedānta, having waited upon whom for a long time, the devotees have gone to heaven.

64-66[1]. O Sun, O you whose lotus-like couple of feet was rubbed by the group of gods and demons with their heads, O you of a spotlss and fine form, O you lord of beings, O you of an immutable nature, O you loud laughter of the sky, O you Savitṛ, O you the only lamp of the world, O you abode of the hymns from the Ṛgveda, the Sāmaveda and of the Yajus-formulae, O you cause of the creation, maintenance and destruction, O you regent of the quarter, O you eternal lord of the ascetics, O you cause of the moon, O you fearful like a heron,

1. The verb seems to be missing.

O you giver of good things, (satisfy) the desires of me who am drowned in every existence, as you remove old age, death, grief and disease.''

67-68a. He who recites this hymn of the Sun in the morning, in the evening or at midday, gets residence in the same heaven with him, and always obtains the (fruits) of (the three goals of human life viz.) Dharma, Artha and Kāma, and whatever is placed in (i.e. desired by) his mind from the Sun.

68b-71a. "My salutation to you, O lord of lords of gods, to you who grant fearlessness to your devotees, O you saluted by all gods, my salutation to you. O you of sharp rays, my salutation to you; O you the eye of the world, I salute you. O Prabhākara, I salute you. O Bhānu, lord of the world, be victorious. O you lord of the world, I am harassed by this chief of the demons. O Divākara, what should I do? How can I kill him?'.

Sūrya said:

71b. Conquer the most sinful (demon), adept in a hundred tricks with your trident. O you lord of gods, killing Andhaka with your trident, be victorious.

72b-74. Taking the trident cast away by Hara's lustre, Andhaka, the sinner, struck (Śiva) with it. In that fight, Rudra also, harassed by Andhaka, himself discharged his very sharp arrow which was (called) 'Pāśupata', by bending his bow (viz. Pināka) with his two arms.

75. From Andhaka's blood oozing from the split (i.e. the wound made by) Rudra's arrow, hundreds and thousands of Andhakas sprang up.

76. When they were being pierced, other fearful Andhakas sprang up from their blood, and they occupied the entire world.

77. Then the god of gods (i.e. Śiva) having seen that deceitful Andhaka, created the Mothers to drink his blood.

78-81. (They were) Māheśvarī and Brāhmī, Śaurī and Bāḍavī, Sauparṇī and Vāyavyā, Śaṁkhinī and Taittirī, Saurī, Saumyā, Śivadūtī, Cāmuṇḍā and Vāruṇī, Vārāhī, Nārasiṁhī,

Vaiṣṇavī and Vibhāvarī, Śatānandā, Bhagānandā, Pichilā, Bhagamālinī, Bālā, Atibalā, Raktā, Surabhi, Mukhamaṇḍitā, Mātṛnandā, Sunandā, and Biḍānī and Śakunī, and Revatī, Mahāpuṇyā and Śikhipaṭṭikā also.

82-84a. Then the destroyer of Tripura (i.e. Śiva) pierced the demon with his trident. The Mothers then drank the blood that flowed out. O king, the bloodless demon then became dry; but the demon, though transfixed and held by the very powerful Rudra for a thousand divine years, did not die.

84b-85. O you of a good vow, the demon then devoutly praised Śambhu: "O Śambhu, O destroyer of the worldly existence, my salutation to you. O best among gods, I salute you, be pleased. You are the earth, the water, the fire, the wind, the sky, the sun, the moon, the sacrificer—you have these eight forms, you are a great creator of the mundane existence.

86. Bāṇa, having pleased you with many musical instruments, became the lord in his city protected by himself. The lord of demons (i.e. Rāvaṇa), having balanced the mountain with his arms, and with his form tormented by your foot, praised you.

87-88. He became the lord of all hosts of demons and got, a very strong son, who bound (even) Indra. O you (god), who remove the fear of the worldly existence, O you very generous (god), O you causing happiness to me, O you the power of all the gods, O you who have conquered the Maruts, O you perfect in giving what is desired, O you best among the firm, O lord, you always give the desired object to that man who devoutly keeps in his heart your lotus-like feet.

89. Formerly, the best sages got their desires fulfilled after (i.e. by) respectfully worshipping you i.e. Hara, in the form of phallus. Remaining in the hollow of a tree, live your life by reflecting upon him who is of the nature of the author of the worldly existence, and of the form of this expanse (of the universe).

90. One who comes to your feet becomes one who has obtained all desired things by thinking about your feet, O lord. O you who love your devotees, I, who am ignorant, do not know (how) to praise you.

91a. I who have gone to the battle (-field), should be pitied by your good and divine mind."

91b-93a. Thus praised with respect (by the demon), Śiva gave him the position of his attendant and named him 'Bhṛṅgīriṭī'.[1] O king, I have thus narrated to you the greatness of Hara, who removes (the affliction due to) the worldly existence. It is called the hindrance to difficulties and gives happiness to those who are intent upon (reaching) him.

Bhīṣma said:

93b-94. O you best of brāhmaṇas, tell me all about man's (obtaining) godhead, happines, (getting a) kingdom, wealth, success, victory, enjoyment, (good) health, (long) life, knowledge, wealth, a son, kinsmen, and auspicious (things),

Pulastya said:

95. A brāhmaṇa endowed with these virtues always becomes prosperous on the earth. Such a divine brāhmaṇa becomes fit for a sacrifice (i.e. worship) in the three worlds age after age of the world.

96. Gods, having worshipped brāhmaṇas, enjoy the inexhaustible heaven. Kings (by worshipping brāhmaṇas) protect the earth and people (obtain) wealth, happiness and auspicious (things).

97. In the world there is none (else) like a brāhmaṇa. He is the deity even of gods. He is actually of the form of piety; he is very much the giver of bliss.

98. He is the respectable preceptor of people, he is a sacred place, and an innocent person. Formerly, he, the good abode of gods, was created by Brahmā.

99. Formerly Nārada asked the grandsire about the same thing: 'O Brahman, having worshipped which god, would Mādhava (i.e. Viṣṇu) be favourable?'

Brahmā said:

100. Viṣṇu favours him, whom brāhmaṇas favour;

1. Bhṛṅgiriṭi—One of the two of Śiva's attendants.

therefore one who waits upon a brāhmaṇa obtains (i.e. reaches) the highest Brahman.

101. Viṣṇu always lives in the bodies of brāhmaṇas and nowhere else; therefore by the worship of a brāhmaṇa, Viṣṇu is instantly pleased.

102. He, who would always worship brāhmaṇas, with presents, respect and adoration etc. has duly performed a hundred sacrifices, in which presents to brāhmaṇas are liked by them.

103. The mouth of a brāhmaṇa is a field, without a barren spot and without thorns. One should sow all seeds (there). That is an all-time agriculture.

104. That gift which is given after having approached (a brāhmaṇa) is delightful. There is an end (even) to an ocean; but there is no end to charity.

105. Those (who) do not even mentally hurt a brāhmaṇa who has committed even a heinous crime, have a conciliatory mind, a condition difficult to be obtained even by gods.

106. He, to whose house a learned (brāhmaṇa), having come, does not go (back) disappointed, has all his sins destroyed and obtains the inexhaustible heaven.

107. Know that wealth to be inexhaustible which one would give to a worthy brāhmaṇa at a proper time, for it stands (by him) in every existence.

108. He is not reduced to poverty, he neither falls ill nor is he timid. Having worshipped brāhmaṇas, one would obtain a wife agreeable to one's mind.

109. Having performed bold acts, one should give (gifts) to brāhmaṇas on the *parvan* days[1]. That giving is said to be meritorious, and (leads to) fearlessness and gain.

110. That hand which is hurt while rubbing the soles of the feet of a brāhmaṇa, does graceful deeds; any other hand (just) does deeds.

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1. Parvan—The days of the four changes of the moon viz. the eighth and fourteenth day of each half month and the days of the full and new moon.

111. Those who are purified by the dust-particles of a brāhmaṇa's feet or by a drop of water (sprinkled by) him, are always free (from the bondage of the worldly existence and), go to heaven.

112. The courtyards of houses, which are purified by the dust-particles of the feet of brāhmaṇas are like sacred places and are recommended for the performance of sacrifices.

113. Formerly the sinless brāhmaṇa was the first to spring up from Brahmā's mouth. The Vedas, the causes of the creation and maintenance (of the world) arose from there only.

114. Therefore, certainly for the worship of (i.e. to be done by) all the people and for (the performance of) all sacrifices, the Vedas were placed in the mouth of the brāhmaṇa by the (first) man (i.e. Brahmā).

115-116. In a ritual performed in honour of the dead ancestors, in a marriage, sacrifices, at propitiatory rites, expiatory rites excellent brāhmaṇas (should) always (be honoured). Certainly gods enjoy oblations, demons and departed spirits etc. enjoy offerings, dead ancestors enjoy oblations through the mouth of a brāhmaṇa (i.e. when a brāhmaṇa enjoys these).

117. A gift, a sacrifice, and an offering, which one offers to gods and deceased ancestors at sacrifices, are fruitless without (i.e. unless they are offered to) a brāhmaṇa.

118. (If a brāhmaṇa is not present at these rites) the demons, departed spirits, daityas and evil spirits enjoy (the offerings); therefore one should get these rites performed through brāhmaṇas after inviting them.

119. If the present is made to a worthy brāhmaṇa at a proper time, a proper place it is a lakh crore times meritorious. Having seen a brāhmaṇa, a man should salute him with devotion.

120-121a. The man would live long as a result of the words '(Enjoy) a long life' uttered by him (i.e. the brāhmaṇa). By not saluting a brāhmaṇa, by hating him, by not having faith in him, men become short-lived, their prosperity comes to an end, and they are reduced to a bad plight.

121b-122a. There is no doubt that one lives long, enhances

one's fame, one's knowledge and wealth increase and one becomes most prominent by honouring brāhmaṇas.

122b-123a. Those houses which are not muddy with the water (used) for (washing) the feet of a brāhmaṇa, where there is no sound of the recital of the Vedas, which are without the exclamations of Svāhā, Svadhā or Svasti[1], are like crematories.

Nārada said:

123b-124a. Which brāhmaṇa is adorable? Which is not adorable? Tell (me) the characteristics of a brāhmaṇa, and also of a preceptor.

Brahmā said:

124b-125a. A learned brāhmaṇa, endowed with good conduct, is always adorable. He is virtuous, free from blemishes and is like a sacred place and sinless.

Nārada said:

125b-126a. O father, who is a learned brāhmaṇa? Is he born in a good or a bad family? Does he do good or bad actions? Which brāhmaṇa is adorable on the earth?'

Brahmā said:

126b-127a. (Even) If a man is born in the family of a good learned brāhmaṇa, he is not to be worshipped if he is inactive (i.e. does not perform sacred rites); (but if he performs good acts and even if) he is (born) in a family with a low-caste wife (i.e. even if his mother is of a low caste) he is adorable like Vyāsa, and Vibhāṇḍaka.

127b-128a. Viśvāmitra born in the family of kṣatriyas is equal to me; so also is Vasiṣṭha, the son of a prostitute, and brāhmaṇas who are prophets.

128b-129. Therefore, O son, listen to the characteristics of good, learned brāhmaṇas who are like the sacred places on the earth to destroy all sins. One should be (i.e. is) known as a

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1. Svāhā—An exclamation used in offering ablations to gods. Svadhā—An exclamation used in offering oblations to the manes.

'brāhmaṇa' by birth, but is called a 'dvija' due to (one's having undergone) purificatory rites.

130. A man is 'vipra' because of his learning. Three are the characteristics of a 'śrotriya': being purified by learning, sacred hymns and Vedas.

131-133. A brāhmaṇa who has become pure by bathing at a sacred place etc. is said to be most adorable; so also is he who is always devoted to Nārāyaṇa and has a pure heart, who has curbed his senses, who has controlled his anger, to whom all men are equal, who is devoted to his preceptor, deity and guest, who is engaged in serving his parents, whose mind is never interested in the wife of another man, who always narrates the Purāṇas, who is the child of a man expounding dharma.

134. Seeing him (i.e. such a man) only, (gives) the fruit due to a horse-sacrifice etc. One reaches a good condition when one talks with him as (one would reach a good condition like bliss) by bathing in the Ganges.

135-136. By various vows and daily bath and worship of brāhmaṇas he is purified; and is kind to friend and foe, and is equal to (i.e. looks equally upon) all persons; who (i.e. he) does not snatch other's wealth, or even (a blade of) grass in the forest; he is free from lust and anger, and is not conquered) (i. e. overpowered) by senses.

137a. He does not even mentally catch hold of another's wife who has come to his house.

Nārada said:

137b-138a. What are the characteristics of Gāyatrī? What is the merit of her (its) letters? Tell me clearly about her womb, feet and family.

Brahmā said:

138b-139. Gāyatrī's metre is gāyatrī; her deity is surely the Sun; her complexion is fair; her face is fire; her seer is Viśvāmitra. She is mounted upon Brahmā's head, and her foot is situated in Viṣṇu's heart.

140. She is employed at the thread ceremony; she is born

in the family of Sāṁkhyāyana; she should be known to have the three worlds as her feet; she remains in the womb of the earth.

141-142. He who assigns the twentyfour letters to the various parts of the body beginning with the feet and ending with the head, obtains (i.e. goes to) Brahmā's world. Knowing the deity (to be present) in every letter he would obtain (i.e. go to) the same heaven as that of Viṣṇu. I shall tell you another definite characteristic of Gāyatrī.

143-144. A brāhmaṇa, remaining in water, should mutter twelve or eighteen letters beginning with Agni and ending with the sky. Freed from a crore of minor sins, and also great sins like the murder of a brāhmaṇa they go to my abode.

145. Om! the speech of Agni, placed in the man with Yajurveda, drink Soma; Svāhā.

146a. (One should mutter) the hymn of Viṣṇu, the great hymn and that of Maheśvara, and also, O son, of deities like Devī, Sūrya and Gaṇeśa.

146b-147. In whosoever's family he is born, he becomes meritorious on account of those qualities; a brāhmaṇa is actually Brahmā; he should be carefully worshipped. One should give (him) presents on every parvan.

148-150. The giver receives an inexhaustible (treasure) for hundreds of crores of existences. A brāhmaṇa who is engrossed in his studies, who recites and reads out to others and tells others (about) dharma and also (about) good conduct in the world and śruti and Smṛti, and also the Purāṇic and religious Texts, is, after having recited or read out (i.e. on account of his having recited or read out these texts), adorable like Viṣṇu among brāhmaṇas on the earth by men and gods.

151. A man having worshipped him gets the inexhaustible fruit of that sinless one (and) goes to the abode of Acyuta (i.e. Viṣṇu).

152. If a brāhmaṇa some time commits a sin, he is not stained with sins, as the (rays of the) sun and fire remaining in the house of a Cāṇḍāla.

153. There is no sin (committed by) brāhmaṇas in acting as priests or teaching, or accepting gifts from bad (persons); (for) brāhmaṇas are like fire and the sun.

154. Well-settled in prāṇāyāma[1] (restraining the breath) they destroy those blemishes and sins as the wind destroys (i.e. shatters) a cloud in the sky.

155-157a. He, who mutters the Gāyatrī hymn endowed with prāṇāyāma, and having deities united with every letter of it, assigns (its various parts) to the various parts (of the body)[2], becomes free from all sins committed even during crores of existences, and reaching the position of Brahman, goes beyond Prakṛti. Therefore, O Nārada, mutter the Gāyatrī with prāṇāyāma.

Nārada said:

157b-158a. O Brahman, how are prāṇāyāmas to be exercised for the deity connected with each syllable? Tell me, in due order, about their assignment to various parts (of the body).

Brahmā said:

158b-160a. Apāna[3] remains at the anus and prāṇa[4] in the heart of a man. So having contracted the anus he should get it (i.e. apāna) united with prāṇa. Then, O son, doing the kumbhaka[5] exercise with pūraka[6], and thus practising the prāṇāyāma (exercises), a brāhmaṇa should mutter the Gāyatrī[7] (hymn).

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1. Prāṇāyāma—Name of the three 'breath-exercises' performed during sandhyā—Pūraka, Recaka and Kumbheka.

2. Nyāsa—Mental appropriation or assignment of various parts of the body to tutelary deities.

3. Apāna—That of the five vital airs which goes down and out at the anus.

4. Prāṇa—Breath.

5. Kumbhaka—Stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand.

6. Pūraka—Closing the right nostril with the forefinger and drawing up air through the left, and then closing the left nostril and drawing up air through the right nostril.

(The third is Recaka, which is expelling the breath out of one of the nostrils.)

7. The mantra occurs at 185 and 186. It means: Let us think about that excellent lustre of (god) Savitṛ, who would urge (i.e. urges) our minds.

160b-161a. When a man mutters with this (threefold exercise) his heap of major sins perishes. (If) he recites it once only, his minor sins are destroyed.

161b-163a. That man, who, knowing the sound of each syllable, assigns it to (the various parts of) the body, reaches Brahmanhood; we are unable to tell (its) fruit. O son, listen to the deity of (i.e. connected with) each letter, which I tell (now) and muttering which a brāhmaṇa does not suck the breasts of his mother again (i.e. a brāhmaṇa is not reborn).

163b-169. The first letter should be known to belong to Agni; the second one to Vāyu; the third one belongs to the deity viz. the Sun; the fourth one to the Sky; the fifth one to the deity Yama; the sixth one is said to belong to Varuṇa; the seventh one to Bṛhaspati; they know the eighth one to belong to Prajanya; the ninth one to Indra; the tenth one should be known to belong to Gandharvas; know the eleventh to belong to Pūṣan; the twelfth is said to belong to Mitra; the thirteenth should belong to Tvaṣṭṛ; the fourteenth to Vasus; the fifteenth one is said to belong to Maruts and the sixteenth to Soma; the seventeenth to Aṅgiras; and the next one (i.e. eighteenth) to Viśvedevās; the nineteenth to Aśvins and the twentieth to Prajāpati; the twentyfirst letter should be known to be full of all gods; the twentysecond should be known to belong to Rudra; the next one should be known to belong to Brahmā; the twentyfourth to Viṣṇu; these are the deities of the letters.

170. Reflecting on these deities, one would get the same heaven as they live in. He would know the deities and the speech would (also) be known to him.

171-172. Being free from all sins, he would go to the position of Brahman. A wise man should first assign (the various letters of) Gāyatrī to the twentyfour parts in his body beginning with the feet and ending with the head. The wise devotee should assign the syllable 'tat' to the great toe of the foot.

173-178. He should assign the letter 'sa' to the region of the ankle; he should assign the letter 'vi' to the shanks; (he should assign the letter) 'tu' to the knee and 'va' to the region of the thighs; he should assign the letter 're' to the

privity; (he should assign the letter) 'ni' to the scrotum; (he should assign the letter) 'bha' to the navel; having assigned the letter 'go' to the belly, he should assign the letter 'de' to the breasts; having assigned the letter 'va' to the heart, and the letter 'sya' to the region of the hands, (and also) having assigned the letter 'dhī' to the mouth, he should assign the letter 'ma' to the palate; and (having assigned) the letter 'hi' to the tip of the nose, he should assign the letter 'dhī' to the eyes; (he should assign the letter) 'yo' in between the eye-brows and the letter 'yo' to the forehead; he should assign the letter 'naḥ' to the forepart of the face; the letter 'pra' to the right part; the letter 'co' to the hindmost part and the letter 'da' to the left part of the face; having assigned the letter 'yāt' to the head, he occupying all (the parts of the body), is well-settled.

179. He, the religious-minded great devotee, a very wise man, of the nature of Brahmā, Viṣṇu and Śiva, having assigned these (letters) would go to the final liberation.

180-181. Listen again correctly to the assignments to be done at the time of the evening (prayer). Having assigned 'Oṁ bhūḥ' to the heart, he should assign 'Oṁ bhuvaḥ' to the head. (He should assign) 'Oṁ svaḥ' to the lock of hair on the crown of the head; he should assign 'tat savitur vareṇyam' to the body; 'bhargo devasya dhīmahi' to the eyes; he should assign 'Oṁ dhiyo yo naḥ pracodayāt' to the hands.

182. (While reciting the hymn) 'Oṁ āpojyotīrasomṛtam[1] brahma bhūrbhuvaḥsvaroṁ', he, being purified from sin by merely touching water would go to Hari (i.e. Viṣṇu).

183. Having muttered Sāvitrī three times at the time of the evening (prayer) with Kumbhaka, with Vyāhṛtis[2] and twelve oṁkāras as 'Oṁ bhūḥ, Oṁ bhuvaḥ, Oṁ svaḥ, Oṁ mahaḥ, Oṁ janaḥ, Oṁ tapaḥ, Oṁ satyam; Oṁ tat saviturvareṇyaṁ bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt' (i.e. we reflect upon that excellent lustre of god Savitṛ who would urge our

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1. Āpojyoti....Nārāyaṇa is said to be water, light, cause of immortality, Brahma, Bhūḥ and Svar.

2. Vyāhṛti—a mystic word uttered by every brāhmaṇa in performing his daily Sandhyā—adoration. They are supposed to be three or seven as given here.

minds); 'Oṁ āpo jyotīrasomṛtaṁ brahma bhūrbhuvaḥsvaroṁ' and having muttered the Sāvitrī (-hymn) of twentyfour letters at the time of the Sun-worship, he becomes superior with great learning, (and) obtains Brahmanhood.

184. O son, now listen carefully to Gāyatrī, having six limbs, knowing which a brāhmaṇa goes to the highest position of Brahman.

185. 'Oṁ tat savitur...'.

186. Now (follow) the characteristics of the five heads of Gāyatrī: 'Oṁ bhūḥ, Oṁ bhuvaḥ, Oṁ svaḥ, Oṁ mahaḥ, Oṁ janaḥ, Oṁ tapaḥ, Oṁ satyaṁ.' 'Oṁ tatsavitur vareṇiyam bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt'.

187. Having muttered Gāyatrī with Vyāhṛtis he should again assign (the letters of) Gāyatrī (to the various parts of the body). Being free from all sins he would go to the same heaven as of Viṣṇu.

188. (He should assign the letters) 'Oṁ bhūḥ' to the two feet; 'Oṁ bhuvaḥ' to the two knees; 'Oṁ svaḥ' to the waist; 'Oṁ mahaḥ' to the navel; he should assign (the letters) 'Oṁ satyam' to the forehead; 'Oṁ tat savitur vareṇiyam...' to the lock of hair on the crown of the head.

189. A brāhmaṇa who does not know this, is a mean brāhmaṇa; his sin is not exhausted; he would become (sinful) by accepting many presents (i.e. his sin due to accepting various gifts is not removed).

190. He who knows this Gāyatrī endowed with all the mystical letters forming the essential part of the (Gāyatrī-) hymn, knows the four Vedas, has the knowledge of meditation and of the three muttered prayers.

191. He who does not hear (Gāyatrī), is (even) beyond (i. e. inferior to) a Śūdra. To such an impure brāhmaṇa the presents made at the time of a Śrāddha should not be given.

192-193a. His bath is useless; everything about him would be fruitless. Like a pure flower at an impure place all his learning, wealth, birth (as a brāhmaṇa) are fruitless, since brāhmaṇahood is the cause (of all these).

193b. Formerly I compared the four Vedas and Gāyatrī.

194-195a. Gāyatrī is said to be superior to the Vedas, and

the giver of final bliss. If Gāyatrī (-hymn is recited) ten times it destroys the sin committed from birth, (if it is recited) a hundred times it destroys the sin of the previous existence; and (if is is recited) a thousand times it destroys the sin committed in every existence in the three yugas.

195b-196a. He who mutters the Gāyatrī (-hymn) in the evening and in the morning on (i.e. by counting the beads of) a rosary, undoubtedly gets the fruit of (the recitation of) the four Vedas.

196b-197a. The sin committed during a crore of existences, of a brāhmaṇa who everyday mutters the Gāyatrī (-hymn) thrice a day for one year, perishes.

197b. Gāyatrī, merely by its utterance, purifies one from a heap of sins.

198-200. An excellent brāhmaṇa obtains heaven and salvation by muttering it everyday. He who everyday recites the hymns addressed to Vāsudeva, and salutes the feet of Hara, would go to (i.e. obtain) salvation. One reciting the hymns of Vāsudeva and excellent stories about him, does not have even an iota of the mud (of sin) in his body. By plunging into the Vedas and (other) branches of learning, he gets the fruit of bathing in three streams.

201. One who recites the religious texts would get the fruit of a crore of sacrifices. Thus, O best brāhmaṇa, I am not able to describe the virtues of a brāhmaṇa.

202-203a. Who is having the universal body? It is Hari only in an embodied form, due to whose curse there is destruction, and due to the granting of boons by whom, all kinds of prosperity come to a person.

203b. Due to the favour of a brāhmaṇa, a pious man goes to Brahmanhood.

204. 'My salutation to the deity belonging to Brahman, to the benefactor of cows and brāhmaṇas and of the world, to Kṛṣṇa and Govinda.'

205. Hari (i.e. Viṣṇu) favours the man who always worships Hari with this sacred text, and he would go to the same world as that of Viṣṇu.

206. The sin of him, committed during existence after

existence, who would listen to this account of a religious nature, perishes.

207-208. He, who recites it or reads it to others or explains it to people, is not reborn and obtains inexhaustible heaven (i.e. lives eternally in heaven). Here (i.e. in this world), he would obtain wealth, grains, royal enjoyments and sound health, and also a good son and auspicious fame and in heaven he enjoys like a god.

CHAPTER FORTYSEVEN

The Birth of Garuḍa

Nārada said:

1-2a. Due to your favour I have understood who the most meritorious Brāhmaṇa is (i.e. I have understood the characteristics of the most meritorious brāhmaṇa). O best of gods, if you desire (i.e. have) affection for me, quickly tell me, so that I shall understand, O lord of gods, (the characteristics of) a mean brāhmaṇa by his acts.

Brahmā said:

2b-4a. That is a mean brāhmaṇa, who has fallen from the ten kinds of baths, and from presenting libations of water[1] to the manes of the deceased ancestors; also one who has abandoned the (offering of) prayers and restraint; one who has fallen from worship of gods and from vows, and from learning the Vedas; and from truth, purity etc.; and from the knowledge of abstract meditation and offering oblations into fire.

4b-6. The great sages have recommended five (kinds of) baths for brāhmaṇas: Āgneya, Vāruṇa, Brāhma, Vāyavya and Divya. Āgneya is said to be a bath with ashes (i.e. besmearing the body with ashes); Vāruṇa is said to be a bath with

1. Tarpaṇa—Presenting libations of water to the manes of the deceased ancestors.

water; Brāhma is said to be a bath accompanied by the hymn 'Āpohiṣṭha'; Vāyavya is said to be a bath of sun-dust; the divine bath is said to be with the rain during sun-shine.

7-8. One taking bath with these with (the recital of) sacred hymns would obtain (the fruit of a bath) at the sacred places. It is said in the Smṛti texts that the water in contact with a tulasī-leaf, and the water flowing from Śāligrāma, and that water which is touched by the horns of cows, and that water with which the feet of a brāhmaṇa are washed is purer than that which is purified by prominent preceptors.

9. A wise man obtains that fruit with these baths which (fruit) he gets by giving (gifts), (visiting) sacred places, devotional acts, vows and sacrifices.

10-11. A man who everyday avoids offering libations to the manes of the dead ancestors is a killer of them and goes to hell; he who avoids the daily prayers is a killer of brāhmaṇas (and goes to hell); and the meanest brāhmaṇa is he who is free from (i.e. who neglects) sacred hymns, vows, and is devoid of the virtues accruing from Vedic learning and avoids sacrifices and presents.

12. These five are mean brāhmaṇas: one bargaining for money (i.e. the fees to be paid to a priest) at a sacrifice; one subsisting upon the offerings made to an idol[1]; a bad astrologer[2]; one conducting religious ceremonies for all classes[3]; and one always dallying with others' wives.

13. Also those brāhmaṇas who have not undergone purificatory rites to the accompaniment of sacred hymns, who are without purity and restraint, who eat aimlessly, and who are wicked are most mean.

14. Those brāhmaṇas who are given to stealing, who are ignorant, who are without (i.e. who do not observe) all rules of dharma, and who always go astray are the meanest.

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1. Devalaka—A low brāhmaṇa who subsists upon the offerings made to a deity.

2. Nākṣatra—One who subsists on predictions based on movements of planets etc.

3. Grāmayājaka—A priest who conducts the religious ceremonies for all classes and is consequently considered as a degraded brāhmaṇa.

15. All those brāhmaṇas who do not perform rites like śrāddha, who do not serve their preceptors, who do not recite sacred hymns, and who violate the boundaries (of good behaviour) are the meanest.

16. All these wicked ones should not be talked to, and all of them go to hell; they are impure; are of a bad conduct, and should not be at all honoured.

17-19. Those brāhmaṇas, who subsist on a sword, who work as menials, who are engaged in driving bulls, who work as artisans, who work as usurers, who deal in children, who indulge in sorcery, who resort to śūdras, who are ungrateful, and who kill their preceptors—all these are said to be mean; and those other brāhmaṇas who discard (good) conduct, who are heretics, who condemn righteousness and various kinds of gods, who hate brāhmaṇas (are mean).

20-21. Yet a brāhmaṇa is never to be killed; because, O best of brāhmaṇas, a man becomes a brāhmaṇa-cide by killing him. A brāhmaṇa who has fallen into the castes of śūdras, mlecchas and cāṇḍālas due to (desire for) food or sex, should never be killed.

22. The brāhmaṇahood (of a brāhmaṇa) perishes by having sex with women of all castes and by eating all things that are forbidden; (but such a brāhmaṇa) again becomes a brāhmaṇa as a result of his religious merit.

Nārada said:

23. O you grandsire of all the worlds, what position does a man, who, having done such bad deeds, practises merit, go to?

Brahmā said:

24. He who, even after having committed all kinds of sins, restrains his senses, is free from all sins, and again deserves brāhmaṇahood.

25. O son, listen to an old, charming and wonderful story: The son of a certain brāhmaṇa became endowed with youth.

26. Then due to exuberance of youth and delusion as a result of deeds in the former (existence), he approached a cāṇḍālī, and instantly became dearer to her.

27-29. He generated sons and daughters on her; having given up (the members of) his own family, he lived in her house for a long time. He did not eat any prohibited food, nor did he drink wine. She (cāṇḍālī) always said to him: "(You do not eat prohibited food; at least) drink (some or) other (kind of) wine". He said to her: "O dear one, please do not talk (about) filthy things. I always get a vomitting sensation at the mention of it (i.e. wine))."

30-31. Once, being fatigued due to hunting he was asleep in the house by day. She took wine and with a smile put it into his mouth. Then from the brāhmaṇa's mouth fire blazed all around. That flame burnt the house with family and wealth.

32-33. Then the brāhmaṇa rose, saying 'alas !', and wept. After lamenting he started inquiring: 'Wherefrom did the fire rise? How is this fire in my house? (What is the cause of the fire in my house?). Then a voice in the (i.e. from the) sky said: "It is your (inherent) lustre (as a brāhmaṇa)."

34-35. When it (i.e. the account) was narrated as it had taken place, the brāhmaṇa was amazed. The lustre in the sky, having reflected over the matter, spoke again: "Your fine lustre has vanished; therefore, practise piety." Then the brāhmaṇa having gone to excellent sages, asked them about his well-being.

36-40. All the sages said to him: "Practise the pious acts of giving in charity". The sages said: "Brāhmaṇas are purified from all sins by restraints and vows. Observe the restraints laid down in the sacred texts for purifying yourself. Repeatedly observe quickly for removing your sins, divine vows like Cāndrāyaṇa[1] Kṛcchra, Taptakṛcchra, Prājāpatya. Go to the pure sacred place and worship Govinda. Soon your sins will completely perish. Due to the power of the holy places and of Govinda, your sins

1. Cāndrāyaṇa—A religious observance or expiatory penance regulated by the moon's waxing and waning. In it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon, and is increased in like manner during the bright fortnight.

Prājāpatya—A kind of fast or penance lasting twelve days, food being eaten during the first three days once in the morning, during the next three once in the evening, on the next three days only if given as alms, and a plenary fast being observed during the three remaining days.

will perish and you will obtain Brāhmaṇahood. O dear one, listen to an old account as we shall narrate it:

41-43. O son, formerly, the bird Garuḍa, the young one, desired food and as soon as he came out of the egg, he, being hungry, said to his mother: 'Give me food.' Then the mother seeing her son Garuḍa, very mighty and resembling a mountain, with a delighted mind said: 'O son, I am not at all able to pacify your hunger.

44-45. Your father, the religious-minded Kaśyapa, who is actually the grandsire of the world, practises penance on the shore of (the ocean called) Lauhitya. Go there and ask (i.e. tell) him what your desire is. By his instruction your hunger will be satiated.'

46. Then hearing the words of his mother, the very powerful Vainateya (i.e. Garuḍa), having the speed of the mind, reached his father's vicinity in a short while.

47-48. The bird, seeing his father, that best sage, blazing like fire, saluted him by bowing his head, and said: 'I the son of you, the magnanimous one, have come to you with a desire for food. O protector, O lord, I am oppressed with hunger.'

49. Then resorting to meditation, and knowing him to be Vinatā's son, the best sage, through affection for his son, said these words:

50-51. 'Hundreds of thousands of (most sinful) bhillas reside on the beach of the lord of rivers. Eat them up and be happy. These unconquerable crows at the holy places are destroying the holy places. Without being particular eat these bhillas excepting a brāhmaṇa.'

52-53. Thus addressed, the bird left, and ate them up. He even swallowed a brāhmaṇa as he did not know his (true) condition. That brāhmaṇa stuck fast to his throat. The best bird could neither vomit nor swallow him.

54. Going to his father he said: 'O father what is this (that has happened) to me? I cannot remove the being that has stuck to my throat.'

55. Hearing those words of (i.e. uttered by) him Kaśyapa said to him: 'O son, I had told you beforehand. You have not recognized this brāhmaṇa.'

56. Then the pious, wise sage, saying so, said to the brāhmaṇa: 'Come near me: I shall tell you what is beneficial to you.'

57-58. Then that brāhmaṇa said to the best sage, Kaśyapa: 'All these are always my friends; they are my relations; they are dear to me: (some of them) are my fathers-in-law, brothers-in-law, and my kinsmen; others are there with their children. With these I shall go even to an inauspicious hell.'

59. Hearing these words of (i.e. uttered by) him, Kaśyapa, being amazed, said: 'You, who have been born in the family of brāhmaṇas, have fallen with the cāṇḍālas.

60. Your men (i.e. relatives) certainly live in a terrible hell. In no way they will have acquittal for a long time.

61. A man becomes happy only by giving up the sinful, wicked cāṇḍālas and by avoiding sins; not otherwise.

62. He, who (first) commits a terrible sin through ignorance or delusion and then practises righteousness, would go to an excellent place.

63. If a sinner practises righteousness and then again thinks of committing sins, he sinks as a person getting into a stone-boat sinks in the ocean.

64. He, who, having committed all (kinds of) sins, and (having collected) a heap of misfortunes, becomes appeased later, destroys those sins.'

65-66. Then the brāhmaṇa said to the very intelligent, best brāhmaṇa sage: 'If this bird will not release all my relatives, then, with this bird striking my vitals, I shall give up my life; otherwise let him free my relatives; this is the vow of me, who am determined.'

67. Then the sage, due to the fear of the murder of a brāhmaṇa said to Garuḍa: 'Vomit fully all these mlecchas along with the brāhmaṇa.'

68. Then the lord of lords, at the bidding of his father, quickly vomitted them in forests, in the vicinity of mountains and in (various) directions.

69. Then appeared the hair-less, beard-less yavanas, fond of food; also some who had small beards.

70. In the south-east appeared the sinful Nagnakas (i.e.

the naked); in the south (appeared) the Avăcakas (i.e. who were dumb); they were fearful, were delighted in killing beings, were wicked and ate the (flesh of) cows.

71. In the south-west (appeared) the Kuvadas (i.e. who talked badly), who were sinners and who were ready to kill cows and brāhmaṇas; in the west (appeared) the Kharpas (i.e. cheats); in the east lived (i.e. appeared) the Dāruṇas (i.e. the terrible ones).

72. In the north-west (appeared) the full-bearded Turks, who ate the (flesh of) cows; they were mounted on the backs of horses and did not return (i.e. flee) from great battles.

73. In the north (appeared) the Mlecchas, living in the mountains. They were omnivorous and wicked and were, it is said, engaged in killing and binding (others).

74. In the north-east were the Nirayas living on trees. These Mlecchas, by the mere touch of whom one should enter water with all one's clothes on, who were terrible and held weapons in their hands, remained (i.e. appeared) in the (different) directions.

75-76. In the Kali-yuga, void of piety, and a bad time, people everywhere touch these (Mlecchas) through greed for wealth. The bird (i.e. Garuḍa) freed the Mlecchas and being oppressed by hunger, said again: 'O father, hunger is oppressing me more'.

77-78. Kaśyapa there said to Garuḍa who was melted with tenderness: In one region of the ocean, there are a big elephant and a tortoise desiring to kill (each other); they are immeasurable (i.e. of a very huge size) and are very energetic.

79-80. Those (two remaining) in the water, will, O son, quickly satiate your hunger'. Hearing the words of his father, he, very powerful, and of a great speed, went there, attacked the elephant and the tortoise and tearing them with his nails, flew into the sky with the speed of lightning after seizing them.

81-83. The Mandara and other mountains could not serve as a prop for him. Then the very mighty (Garuḍa) going with wind's speed for (a distance of) two lakh yojanas, dropped (himself with them) on a huge branch of a jambu-tree. Suddenly the branch gave way. The powerful (Garuḍa), fear-

ing the death of cows and brāhmaṇas, quickly supported that falling branch.

84-85a. Viṣṇu, taking up a human form, went to the charming and mighty (Garuḍa) who was moving fast holding the branch and said to him: 'O best of birds, who are you? Why are you moving in the sky, holding the huge branch and the huge elephant and tortoise?'

85b-86. Then the bird (i.e. Garuḍa) said to Hari (i.e. Viṣṇu) in human form; 'O you of mighty arms, I am Garuḍa, having the form of a bird due to my deeds. I am the son of Kaśyapa, born from the womb of Vinatā.

87. See these great animals seized by me for eating them up. Neither the earth, nor the trees and mountains can support me.

88. Seeing the jambu-tree after (having flown for) many yojanas, I fell on its branch with these two to eat them up (after sitting on the branch).

89-90a. That branch suddenly broke. Holding the branch, I am wandering. O wise one, fear and dejection have entered me (i.e. my mind), as a result of the murder of crores of brāhmaṇas and cows.

90b-91. 'What should I do? How should I go? Who would put up with my speed?' When (Garuḍa) had said this, Hari then said to that best of birds: 'Mounting on my arm, you eat up these elephant and tortoise'.

Garuḍa said:

92-93. '(Even) the oceans and best mountains are not able to support me; then how can you hold (i.e. support) a strong being like me? Who else except Nārāyaṇa (i.e. Viṣṇu) is able to hold (i.e. support) me? He alone is the man in the three worlds, who can put up with my force.'

Hari (i.e. Viṣṇu) said:

94. 'A wise one should save his own affair first; do (i. e. get) your work (done) now; having done (i.e. having got done) your work you will certainly know me'.

95. Having seen that very mighty (Viṣṇu) and having

mentally reflected, the bird (i.e. Garuḍa), saying, 'Let it be so', jumped on his great arm.

96. When the lord of the birds fell upon his (i.e. Viṣṇu's) arm, it did not move. Remaining there, he dropped the branch on the abode of the mountains (i.e. the earth).

97. Just at the fall of the branch, the earth, with the mobile, the immobile and the forests, trembled. The oceans also trembled (i.e. were agitated).

98. Then he rashly ate up the two animals, the elephant and the tortoise. He was not satisfied. His hunger was not satiated.

99. Knowing (i.e. seeing) this Govinda (i.e. Viṣṇu) said to the lord of birds: 'Eat the flesh of my arm and be happy.'

100. When he said this, O son, he, through hunger, ate a lot of flesh of his arm; but there was no wound on his (arm).

101. Then the highly intelligent one said to Hari (i.e. Viṣṇu) the lord of the mobile and immobile: 'Who are you? What proper thing dear to you should I do today?'

Nārāyaṇa (i.e. Viṣṇu) said:

102a. 'Know me to be Nārāyaṇa, who has come here to do what is dear to you.'

102b-104. And for convincing him he showed him his own form. Seeing him who had put on a yellow garment, who was dark like a cloud, who had four arms, who was pleasing, who had held a conch, a disc, a mace and a lotus, and who was the lord of gods, Garuḍa, saluting him by bowing his head (said to him): 'O best man (i.e. Viṣṇu), tell me what thing dear to you should I do?'

105. Viṣṇu, the lord of the lords of gods and very lustrous, said to him: 'O brave one, O friend, be my vehicle for all times'.

106-107a. To him the greatest among the birds said: 'O lord of gods, I am fortunate. O lord, O master, on having seen you my life is fruitful. Having requested my parents, I shall approach you.'

107b-108. Viṣṇu, being pleased, said this: 'Be ever young and immortal; you will not be killed by any being; your deeds

and lustre will be like mine. May you (have the power to) move at all places; may you certainly have all happiness.

109. May you obtain whatever you have in mind. You will easily obtain food desired by you and to your liking.

110. You will instantly deliver your mother from her calamity. (What I say will not be) otherwise.' Saying so Hari (i.e. Viṣṇu) instantly disappeared there only.

111. Then Garuḍa also, having gone to his father, told him everything. Hearing that, and with his heart pleased, he (i.e. Kaśyapa) again said to his son (i.e. Garuḍa):

112. 'O greatest among birds, I am fortunate; so also is your auspicious mother. The wife and family of him whose son you are like this, are blessed.

113. He in whose family such an excellent male, devoted to Viṣṇu is born, will having emancipated a crore (of members of his) family go to the same heaven as of Viṣṇu.

114-115. He who worships Viṣṇu everyday, who meditates upon him, who sings (songs in his praise), who always mutters Viṣṇu's hymn, who recites his eulogy, who eats food offered to him, who fasts on the day of (i.e. auspicious to) Viṣṇu, is relieved after the destruction of all his sins—there is no doubt about it.

116. That best man in whose mind Viṣṇu resides, alone would always get Viṣṇu's servitude (i.e. would always become his humble devotee) by means of his religious merit.

117. Having collected good deeds (i.e. merit due to good deeds) for thousands of crores of existence, he would, due to the exhaustion of all his sins, be the servant of Viṣṇu.

118-119a. Such a man is fortunate in the world and would get the likeness of Viṣṇu. That man is the best with whom Viṣṇu, the immutable lord of the worlds, always worshipped by excellent gods, is well-pleased.

119b-120. Viṣṇu is not obtained (even) by gods with (i.e. after practising) austerities, and with many and various kinds of sacrifices; you are getting (i.e. you have obtained) him. Relieve your mother from the terrible calamity caused by her co-wife.

121-122. Having retaliated for your mother, you will go to

that lord of gods.'

Securing his father's order and having received a great boon from Viṣṇu, Garuḍa, being delighted, went to his mother and remained before her after having saluted her.

Vinatā said:

122b-123a. O son, you had your food today; you also met your father. Why (then) are you late? I am afflicted with anxiety.

123b-124a. Hearing these words of his mother, Garuḍa, laughing a little, told her the account. Having heard it she was amazed:

124b-126a. '(Though) a child how did you do that feat difficult to perform? I am blessed; my family is blessed since you became the friend of Viṣṇu. Seeing that (you have) obtained a great boon (from Viṣṇu) my mind is delighted. O you (my) son, by your valour you have emancipated both my families (i.e. of my father and of my husband).'

Suparṇa (i.e. Garuḍa) said:

126b-127a. O mother, tell me what I should do that is dear to you? Having done that mission (entrusted to me by you) I shall go to the vicinity of Nārāyaṇa (i.e. Viṣṇu).

127b-129a. Hearing this, that chaste Vinatā said to Garuḍa: 'I am suffering from a great calamity. Adopt a remedy against it. My sister is my co-wife. She has formerly purchased me. I have become her servant. Who will save me from it (i.e. her servitude)?

129b-130a. When her sons—the great serpents—had rendered (the Sun's) horse black by means of poison, she said to me that the horse would become black at dawn.

130b-131a. Then I said (i.e. to this I replied)—'This (horse) is always white in colour. Your words are untrue.' Then she made a solemn declaration.

131b-132. Then I swore at Kadrū, the mother of the serpents. At that time I said to her: 'If this horse of the Sun becomes black, then I shall be your servant.'

133-134. Then when her clever sons rendered the Sun's horse black, I became her servant. O you delighting the family, when I shall give her wealth as desired by her, I shall be free from her servitude.'

Garuḍa said:

135. O mother, ask her quickly; I shall retaliate. I shall eat up those serpents; this is my proper pledge.

136. Then that unhappy Vinatā said this to Kadrū: 'O you auspicious one, tell me what you desire, so that I shall be free from the difficulty.'

137. That wicked one said: 'Give me nectar'. Hearing these words, she became gloomy.

138. Then that miserable (Vinatā) slowly came to her son, and said to him: 'The sinful one asked for nectar; O son, what will you do (now)?'

139. Hearing these words, Garuḍa, getting excessively angry (said:) 'O mother, I shall bring nectar; do not be grieved'.

140. Saying so, he speedily went to his father. 'O sinless one, now I shall get nectar for my mother'.

141-143. That sage, after hearing these words uttered by him, said to the lord of birds: 'Above Satyaloka there is a city fashioned by Viśvakarman for the good of the worlds. It is beautiful with an assembly; it is inaccessible due to fire and ramparts; it is unassailable by demons and gods. Gods have fashioned there a mighty god for its protection. He, whom the hero sees, would be reduced to ashes.'

Suparṇa (i.e. Garuḍa) said:

144. O best of sages, I have obtained a boon from Nārāyaṇa (i.e. Viṣṇu); O father, I have no fear even from the host of demons or of gods.

145. Saying so, and taking the water of the ocean the bird having the speed of mind, entered the sky, and moved (up).

146. By the wind produced due to (the movement of) his wings much dust was raised; the heap of dust left (behind by him) did not come near him.

147. Having gone (to the city), the mighty one put out

the fire with the water in his beak. The god (the protector of the city), with his eyes full of dust, did not see him.

148-149a. The powerful one, killed the group of protectors and snatched the nectar. Indra, mounted upon Airāvata, going to the bird, bringing the nectar, said these words:

149b-150. 'Who are you, that having taken up the form of a bird, are forcibly snatching nectar? Doing what is not liked by all gods, how do you (still) have attachment for life? I shall take you to Yama's abode (by striking you) with arrows resembling fire.'

151. Hearing the words of Hari (i.e. Indra) the mighty (bird) angrily said: 'I shall carry (away) your nectar; show (me) your valour'.

152. Hearing this, the mighty-armed (Indra) struck (him) with sharp arrows, as a cloud would strike the peak of mountain Meru with the shower of water.

153. Garuḍa, with his nails like the thunderbolt, pierced the elephant (i.e. Airāvata), and also Mātali (the charioteer of Indra), (Indra's) chariot, (his) disc, and the advancing gods.

154. That Mātali of great arms was afflicted; (and also) the best elephant. Then all the hosts of gods were made to turn away their faces with the wind produced by his wings.

155. Then angry (Indra), desiring to win, struck him with his thunderbolt; (but) the great bird was not disturbed by the fall of the thunderbolt.

156. Noticing that his thunderbolt was ineffective Indra became afraid. Withdrawing from the battle then, he disappeared there only.

157. Moving speedily, he came down to the earth. The best of gods (i.e. Indra again) said to (Garuḍa) in front of the entire host of gods:

Śakra (i.e. Indra) said:

158-159. If you now give the nectar to the mother of serpents, she will certainly make all serpents immortal. Your pledge will be null and void; (and) you will not get the fruit of your life. Therefore, O sinless one, with your consent I shall take it away.

Garuḍa said:

160. O Indra, you will take away the nectar at that time when it will be known in all the worlds that that unhappy mother of me is free from servitude.

161. Saying so, the very powerful (Garuḍa), having gone to his mother, said to her: 'O mother, I have brought the nectar. Give it to her only.'

162. With her heart blooming (with joy), and seeing her son with the nectar, she called her (i.e. Kadrū), and having given it to her, then became free from servitude.

163. Seeing that grass, wood, beings, beasts and reptiles, as well as gods with great sages were amazed.

164-165a. Having freed his mother (from bondage) Garuḍa was well (-disposed). In the meanwhile, Indra suddenly took away nectar and put poison there (i.e. in its place) without being noticed by her (i.e. Kadrū).

165b-166. Kadrū, with her heart pleased, hastily called her sons, and put the poison, having the characteristics of (i.e. resembling) nectar, into their mouths.

166b-167a. The mother (i.e. Kadrū) said to her sons: 'Let these divine drops always remain in the mouths (of the members) of your family.' They were happy.

167b-169. Great sages, gods, Siddhas, Gandharvas and human beings said: 'O mother, let (these drops) be in (your) family by (i.e. as) our favour.' Gods, with Siddhas and sages, dismissed by the serpents, gladly went home. The serpents were happy. In the meanwhile, Garuḍa forcibly ate up the serpents.

170-171. The remaining serpents ran and remained in various directions, mountains and forests, oceans, the nether worlds, holes and hollows of trees, and lonely bowers. The serpents are always his (Garuḍa's) food, created by the creator.

172. He (i.e. Garuḍa) having eaten the serpents, and having worshipped the gods, went to the immutable Hari (i.e. (Viṣṇu)

173. He, who reads or listens to this auspicious account of Garuḍa, will be free from all sins and honoured in heaven."

CHAPTER FORTYEIGHT

Importance of Bull (and Cow)

Brahmā said:

1-3a. O brāhmaṇic sage (Nārada), and hereafter, that brāhmaṇa who had fallen among the cāṇḍālas, lamented in various ways and went to sage Kaśyapa. Having gone to him, he said: "O best sage, tell me words beneficial to me (i.e. Instruct me in such a way that I would fare well in life). O greatest sage, act in such a way that I would be free from sin."

The (sage) of great lustre, smiling a little said:

Kaśyapa said:

3b-4. After having seen the Mlecchas you yourself have become calm. Fasting on the day sacred to Hari, always remember Hari (i.e. Viṣṇu) by muttering the Gāyatrī (hymn), (other) hymns, and by vows like Cāṇḍrāyaṇa.[1]

5. Day and night meditate upon Śaṅkara, and salute that lord. By means of a bath at a sacred place and by means of (reciting) hymns, you will see end of the mud (of sin).

6. Then O brāhmaṇa, destroying your sins by means of vows with more virtue, you will get (back) your brāhmaṇahood and salvation as a result of the destruction of sins.

7. Hearing the words of the sage, he then became satisfied. Having done various deeds of merit, he again obtained brāhmaṇahood.

8-9. Then having practised a severe penance he obtained heaven after a long time. All sin of a virtuous person perishes day by day; (but) the merit of a man of bad conduct perishes like collyrium. A brāhmaṇa miserable due to bad conduct, would go to (i.e. obtain) godhead by (good) conduct.

10. Then a brāhmaṇa (even) with his life at the point of departing, practises (good) deeds. So always do good deed mentally and physically.

11-12. By the advice of Kaśyapa, that brāhmaṇa became disciplined; and again conducting himself well, and having

1. Cāndrāyaṇa—see note on 47.37 above.

practised penance, he went to heaven. A brāhmaṇa of a bad conduct is doomed and condemned in heaven; but conducting himself well he is honoured.

Nārada said:

13. People get a good position (like salvation) after having worshipped best brāhmaṇas. O lord, what position does one get by troubling brāhmaṇas?

Brahmā said:

14. That man, who does not devoutly and according to his capacity worship great-souled brāhmaṇas whose bodies are tormented by hunger, goes to hell.

15. He, who, having made (a brāhmaṇa) scream by using harsh (words), dismisses him angrily, goes to the painful and terrible hell like Mahāraurava.

16. Returning from there he is born in the lowest species, like the insects. Then he becomes a diseased, poor person oppressed by hunger.

17-18a Therefore one should not insult a brāhmaṇa who being oppressed with hunger, has come to his house. He, who says, 'I shall not give' to gods, fire and brāhmaṇas, having gone through a hundred of animal-births, becomes (i.e. is born as) a cāṇḍāla.

18b-19a. He who kicks a brāhmaṇa, or a cow or his preceptor, certainly lives in the Raurava[1] hell; for him there is no acquittal.

19b-20. If through merit he gets (a human) birth (i.e. is born as a human being), he would be crippled. He becomes very wretched, is dejected and oppressed by grief. Getting three births like this, he may then get acquittal.

21. That man too who strikes a brāhmaṇa with fists, or with blows, with elbows or open hands remains till the end of the Kalpa in the burning Raurava hell.

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1. *Manu* (4.88-90) gives the names of the following twentyone hells: Tāmisra, Andhatāmisra, Mahāraurava, Raurava, Kālasūtra, Mahānaraka, Saṁjīvana, Mahāvīci, Tapana, Sampratāpana, Saṁhāta, Sakākola, Kuḍmala, Pratimūrtika, Lohaśaṅku, Ṛjīṣa, Panthā, Śālmalī, Vaitaraṇī, Asipatravana, Lohadāraka. According to him, he, who accepts gifts from a king who does not rule properly, falls into these hells one by one.

22. Then he getting the birth (of) a cruel and violent dog, is after that born in the low castes as a poor man, suffering from pain in the belly.

23-24a. The man who raises his foot (to kick a brāhmaṇa) has śilīpada (i.e. elephantiasis) on his foot. Such a man becomes lame, or short-legged or has his foot amputated; or his limbs tremble due to paralysis.

24b-25. He, who, through anger, strikes his mother, father, a brāhmaṇa who has just returned from his preceptor's house or an ascetic or a group of preceptors would live in the Kumbhīpāka hell for a long time; and having lived there, would thereafter be born in the species of worms.

26-27. He, who would talk hostile or harsh words to brāhmaṇas, would definitely have eight kinds of leprosy on his body, O son. They are: itch, cutaneous eruption[1], leprosy with circular spots, types of leprosy called Śukti and Sidhmaka, Kālakuṣṭha, Śukla, and the very terrible progressive leprosy.

28. Then after use of drugs, merit runs away due to sin; and due to want of merit he would die as a line on water (disappears).

29. Among these (various kinds of leprosy) only three are said to be major (forms of) leprosy: Kālakuṣṭha, Śukla and the very terrible Taruṇa (i.e. progressive).

30. These three appear on the body of great sinners only due to the presence of great sins or due to contagion (with lepers).

31. People contract (this) disease by contagion or contact. A wise man should avoid (the lepers) from a distance; (and) should bathe after having touched (i.e. if he touches) them.

32. A man should bathe after having touched (i.e. if he touches) a fallen man, or a leper, or a cāṇḍāla eating the flesh of cows, or a dog, or a woman in her menses, or a bhilla.

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1. Maṇḍala—a kind of cutaneous eruption or leprosy with circular spots.

Vicarcikā—itch, scab.

Dadrū—a cutaneous eruption—a kind of leprosy.

Śukti—hemorrhoids.

Sidhmaka—one of the eighteen kinds of leprosy.

33. The various kinds of leprosy settle on the body, here or in the next world, according to the sin (committed by a person). There is no doubt about it.

34. He who snatches a brāhmaṇa's wealth—his livelihood earned justly—gets unfailing hell (i.e. certainly goes to hell), and is not reborn (i.e. permanently lives in hell).

35. Having seen or touched a wicked man, who is intent upon finding the weak points of brāhmaṇas, a man should enter water (i.e. should bathe) with his clothes on.

36. (If) a brāhmaṇa's wealth (deposited with one) in confidence is enjoyed by one, it would burn one's family upto the seventh (generation). A man who enjoys it after having snatched it by overpowering a brāhmaṇa burns ten preceding and ten succeeding (generations).

37. It is not poison that is called poison; but it is a brāhmaṇa's wealth that is called poison. Poison kills one man only; but a brāhmaṇa's wealth kills his sons and grandsons (also).

38. A man, who through ignorance cohabits with his mother or a brāhmaṇa woman or his preceptor's wife, falls into the terrible Raurava (hell) and finds rebirth difficult.

39-40a. His manes fall into the (hells called) Kumbhīpāka, Tapana, Avīci, Kālasūtra, Mahāraurava and Raurava; and they (i.e. great sages) have never granted acquittal from these.

40b-41a. He who takes away the life of a brāhmaṇa (goes to hell and) is never reborn (i.e. permanently stays in hell). Thousands of his men (i.e. relatives) fall into the Raurava hell.

Nārada said:

41b-42a. Please tell me if the sin for the murder of all brāhmaṇas is the same or why some sin becomes fearful.

Brahmā said:

42b-43a. O son, listen to the fearful sin; that is said to be a sin, which a brāhmaṇacide obtains by killing a brāhmaṇa and which is to be told hereafter.

43b-44. The sin that a man would get due to having killed a learned, restrained brāhmaṇa, who is endowed with (the

knowledge of) the Vedas, is equal to the sin that he would have by killing lakhs of crores of thousands of brāhmaṇas. It would be tenfold of this by killing (i.e. if a man kills a brāhmaṇa who is) a Viṣṇu's devotee.

45. Causing the members of his family to fall he does not get rebirth (i.e. lives in hell permanently). There is no end to (the sin accrued by) the killing of (a brāhmaṇa) well-versed in three Vedas.

46. There is no end to the sin of a man who kills a brāhmaṇa who is learned, whose conduct is good and who is purified by sacred hymns and (bathes at) sacred places.

47. That man, who sees a brāhmaṇa who ends his life on account of an injury, would be the killer of a brāhmaṇa.

48. That man, on account of whom, a brāhmaṇa is harassed with harsh words or behaviour or is beaten up is called the killer of a brāhmaṇa.

49. Here (i.e. in this world) that killing would be the killing of all the sages, ascetics, gods, the knowers of Brahman of (various) countries and kings.

50-52. So a man who gets (i.e. commits the sin of) killing a brāhmaṇa is roasted (in a hell) with (his) dead ancestors. A man should certainly honour a brāhmaṇa fasting himself unto death; and if he, free from sins, casts, his life for that man, he is smeared with (the sin of) terrible murders and not he whom he would tell about committing suicide, climbing up a tree or living by hollows of trees[1]. He who would commit suicide would be the killer of a brāhmaṇa in his (own) family.

53. He who causes abortion or kills a child or his sick preceptor, is himself the killer of a brāhmaṇa, and not he whom he mentions.

54. That mean brāhmaṇa, who kills a brāhmaṇa with his family, alone gets the sin and not he whom he mentions.

55. The sin of a Śūdra, who accomplishes his object by killing a Brāhmaṇa does not become otherwise (i.e. does not lessen) since the Brāhmaṇa is innocent.

56. O best of brāhmaṇas, the killer, who kills a desperado (*ātatāyin*) instantly appearing, is not smeared (i.e. tainted) with sins.

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1. This and many other verses here are not properly worded.

57. A man may kill in battle a brāhmaṇa desperado, desiring to kill, even though the desperado is a master of Vedānta. By (doing) that (act) he does not become the killer of a brāhmaṇa.

58. These six are desperados: One who sets fire, one who administers poison, one who snatches (anothers' wealth), one who kills a person who is asleep, one who usurps another's field or one who kidnaps another's wife.

59. These four (also) are desperados: a wicked man, one who undertakes to kill a king, one who is intent on killing one's forefathers, a king who is a follower of another king.

60. If a brāhmaṇa is not killed instantly it is not proper (to strike) to kill him again. By killing (i.e. by striking him again to kill) him a man definitely obtains sin due to his knowledge (that the brāhmaṇa was not instantly killed).

61. In the world there is none else, who, being the preceptor of the world, is fit for being worshipped. There is no greater sin than the sin which one gets by killing him.

62. He is fit to be worshipped like a deity by the hosts of gods and demons and by men. It is certain that there is none else who is equal to a brāhmaṇa.

Nārada said:

63. O best of gods, tell me accurately, following which profession a sinless brāhmaṇa should live.

64-65. That alms which is got without asking for is said to be commendable. Living by gleaning grains is better than that; it is the best of all kinds of livelihood, resorting to which the best sages go to the position of Brahman. A brāhmaṇa visiting a sacrifice should accept the fees offered as a remnant of (i e. offered at the end of) the sacrifice.

66. Brāhmaṇas should get money by reciting (Vedic texts) to others and by acting as priests at sacrifices. Reciting (Vedic texts to others), reciting them to themselves and averting evil by means of reciting sacred texts—this is the way of the life of brāhmaṇas.

67. Accepting presents is a respectable way of life. Those who maintain themselves by the study of religious texts are

blessed; so also are those who live by (eating the fruits of) trees.

68-69. Those who live on the products of trees and creepers are blessed; so also are those who live on the crop (growing by the side) of roads. Killing for food is a sin. For its alleviation one should give excellent fresh grains to brāhmaṇas. Otherwise, here i.e. in the case of the murder of a being, there is the shortening of one's life.

70. Therefore one should give profusely to the manes, deities and brāhmaṇas. In the absence (of a brāhmaṇa's profession), the profession of a kṣatriya is followed by brāhmaṇas.

71-72a. A brāhmaṇa should fight in righteous battles (and thus) should practise the auspicious vow of a hero. The wealth which a brāhmaṇa gets from the king by following that profession (of a warrior), is said to be pure (when spent) in giving presents at sacrifices in honour of manes (i.e. at śrāddhas) etc.

72b-74a. An innocent brāhmaṇa should always study archery along with the Vedas. He should fully (use) the missile called Śakti, a spear, a mace, a sword, and an iron bar; he should everywhere fight by mounting a horse, or an elephant or by using war-tricks, or fight by mounting upon a chariot or standing on ground.

74b-75. How can that religious merit be obtained by the expounders of Veda, (which merit) is certainly obtained by the brave men by protecting brāhmaṇas, gods, heaven, women, ascetics, good men and women, preceptors and kings?

76-77a. Having exhausted all his sins, he obtains heaven permanently. The brāhmaṇas who fall (i.e. are killed) in a battle (while fighting) face to face, go to the highest place, inaccessible to the expounders of Veda.

77b-79. Now listen to the proper description of a righteous war. They (who fight justly) fight face to face, do not attack a coward, do not pursue the enemy who is vanquished, or who does not have a weapon, or who flees (from the battlefield), or who does not fight, who is afraid, who has fallen or who is sinless, who is a bad śūdra, who is pleased with praise, or who has sought shelter or who has surrendered in a battle.

80-81. Those of a bad conduct, who, desiring victory kill

(such a person) go to hell. This is the kṣatriya way of life and is praised by people of good conduct, resorting to which all best kṣatriyas go to heaven. The death of a kṣatriya (while fighting) face to face in a just war is auspicious.

82-83. He who is pure here, is also free from all sins, and dwells in heaven which is adorned with jewels, which has golden pillars, the ground of which is adorned with jewels, which is full of desired things, which is decorated with divine cloth.

84-87. In front of it stand the desire-yielding trees giving everything. It is adorned with wells, tanks, etc. and gardens. Divine damsels endowed with youth wait upon him. Hosts of the celestial nymphs always joyfully dance before him. Gandharvas sing songs and gods praise him. Thus, in due course a man would become a sovereign emperor; he would all alone enjoy all pleasures, would be free from diseases, and would have Cupid's body (i.e. would be very handsome). His wives would have excellent beauty and would always be endowed with youth.

88. His sons would be righteous, fair, rich and liked by parents. Thus good kṣatriyas enjoy (these pleasures) in due order for seven births.

89-91a. The warriors (fighting) unjustly dwell in hell for a long time. In this way the kṣatriya mode of life is practised by brāhmaṇas, vaiśyas, śūdras, by the low-born and by other mleccha-castes. All warriors of all castes (including) brāhmaṇas, who always fight justly, also go to the highest place.

91b-93. That brāhmaṇa, the best one, who is not brave, who is timid and does not have (the knowledge of wielding) missiles and weapons, should follow the vaiśya way in a difficulty. Others may also follow the vaiśya way, or practise trade. A brāhmaṇa should practise agriculture or trade, but should not give up his duties as a brāhmaṇa. A brāhmaṇa will be meeting with a sad plight by telling false things and exaggerating on account of (i.e. for profit in) trade.

94-96. A brāhmaṇa, by giving up wet money (i.e. dakṣiṇā) gets an auspicious (place). Making his livelihood from that (i.e. trade), he should by all means give it (i.e. wealth gained by practising trade) to a brāhmaṇa. A brāhmaṇa

should duly offer (oblations) at a śrāddha and into fire. He should not indulge in falsehood in balance (i.e. while weighing things), for balance (i.e. weighing correctly) is settled in (i.e. leads to) righteousness. Practising fraud in weighing he (i.e. one who practises fraud in weighing) goes to hell. In the case of those things also which are not weighed, he should avoid falsehood.

97-98. Thus one should not practise falsehood[1], because falsehood produces sin. There is no greater merit than truth, (and) there is no greater sin than falsehood. Therefore in all acts truth alone is important. (If) the merit of a thousand horse-sacrifices and truth are weighed (together), truth is superior to a thousand horse-sacrifices.

99-100. He, who, in all his acts, speaks the truth and avoids falsehood, crosses (i.e. overcomes) difficulties and eternally obtains (i.e. lives in) heaven. A brāhmaṇa should practise trade, (but) should certainly avoid falsehood.

101-105. He should deposit the profit into (i.e. with) sacred places, and should himself eat the remaining (i.e. enjoy himself with what remains). It is thousandfold more meritorious than troubling the body. In the act of earning (i.e. for earning) money men, through greed for wealth, enter dangerous water, a forest and a jungle resorted to by wild beasts, a mountain, or an inaccessible mountain-cave, and also the house—a fearful abode—of mlecchas. Abandoning their sons and wives, the greedy go away (from their residences). Others carry burdens on their shoulders, or in a boat or on a wheel (i.e. a carriage); others (earn money) by killing (others) or by (using) slings, (thus suffering from) great agony, and always at the cost of their life. O son, hoarding money is dearer to men than their own life.

106. He, who, having carefully and justly earned money by (practising) these (vocations), gives it to the manes, deities and brāhmaṇas, gets eternal (happiness).

107-108. These two are great sins in trading, fraudulent purchase and sale. A wise man should make money by avoiding

1. Cf. Mahābhārata I.69.24a.

these two sins. He obtains eternal (happiness) and is not smeared (i.e. tainted) with the trader's sins.

109. A brāhmaṇa engaged in doing virtuous acts, may (also) practise agriculture. He should drive four bulls for half the (part of a) day.

110. In the absence of four (he should employ) three. He should give them rest. He should graze them on uncut grass in a a place free from thieves and tigers.

111-112. He should give (the bulls) an abode as desired (i.e. agreeable), and should himself gratify them. For a bull he should get prepared a cowpen free from trouble, and always free from cowdung, cow urine and leavings of food eaten.[1] He should not put filth in the cowpen which is the abode of all gods.

113. A wise man should get fashioned a cowpen like his own couch. He should make it completely free from cold air and dust.

114. He should look upon the bull as his own life, and the bull's body similar to his own. Pleasure and pain are possible in the bull's body as in his own body.

115-116. He, who practises agriculture in this manner, would not be smeared with the sins involved in driving bulls; he would be wealthy. He, who would trouble a weak bull or a sick one, and also a very young or a very old one, would kill (i.e. commit the sin of killing) a bull.

117. There is no doubt that he, who drives an uneven pair —a weak one and a strong one—commits the sin equal to that of (i.e. equal to that obtained by) killing a bull.

118. He who drives a bull without (feeding him with) grass, or he who prevents a bull who is eating (grass, from doing so), or keeps away through folly grass or water, commits a sin equal to that (of having killed a bull).

119. Driving a plough on a saṁkrānti[2] day or a full-moon day, or a new-moon day, brings in sin to one which is (equal to that brought in by) the murder of a myriad (bulls).

120. The man, who, on these days, worships (a bull) with

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1. vighasa—leavings of food eaten.
2. Pasage esp. of the sun from one zodiacal sign into another.

various kinds of sandals, collyriums, flowers and oils goes to (i.e. lives in) heaven eternally.

121-122. He who everyday gives a handful of grass to a bull, has all his sins destroyed and he obtains (i.e. lives in) heaven eternally. As a brāhmaṇa is, so is a bull; the fruit of the worship of both is the same. On thinking (it is clear that) a brāhmaṇa is the chief among men, and a bull among beasts.

Nārada said:

123. O innocent one, you had told me that a brāhmaṇa was born from the mouth of Brahmā.[1] O lord, O creator, how is he then equal to bulls (i.e. a bull)? I have certainly a doubt.

Brahmā said:

124-125. Listen to the fact about brāhmaṇas and bulls. Formerly men brought about the unity (between the two) by offering the funeral rice-ball to them. Formerly a great lustrous projection sprang up from the mouth of Brahmā. It became divided into four parts: Vedas, Agni (i.e. fire), Bull and Brāhmaṇa.

126. From the lustre the Veda rose first, and also Agni. Then Brāhmaṇa and Bull separately sprang up.

127. At that time, I first fashioned together the four Vedas for the stability of all the people and worlds everywhere.

128. Agni, and also the brāhmaṇa should enjoy the oblations (meant) for gods. Know that clarified butter is a product of the cow. Therefore they are begotten (from the same source).

129. If these four more important ones are not there in the worlds, then the entire world and the immobile and the mobile are doomed.

130. The worlds always supported by these, remain in their natural condition. Natural condition is the nature of brahman. (So) they are said to be of the nature of Brahman.

131. Therefore a bull should be worshipped even by gods and demons. He, the noble one, is born as the mine of excellences in all acts.

1. Vipro Brahmamukhe...The famous Puruṣasūkta tells the same thing.

132. He is actually of the form of all gods. He feels compassion for all beings. I have formerly only made (i.e. laid down) his work with reference to nourishing.

133. Therefore only I have given him a very auspicious boon. "It is certain that only in (i.e. after) one birth you will attain salvation."

134. All bulls that die here only will come to my abode. There will not be even an iota of sin on their bodies.

135. A cow is a goddess, (while) the bulls are gods; the first goddess has three powers. The rise of the sacrifices is certainly due to his favour.

136. All (the products) of cows, viz. urine, dung, milk, curd, ghee, which are pure, purify the entire world.

137. Sin does not remain in the body on eating (or drinking) these. Therefore the religious people always eat (or drink) ghee, curd and milk.

138. The product of cows is the best of all things, is desirable and is most auspicious. He, in whose mouth there is no food (containing the product of a cow), has a stinking figure.

139. Food eaten is (effective) for five nights; milk for a month, curd for twenty nights; and ghee for a month.

140. Evil spirits eat the meal of him (i.e. while he is eating), who eats his meals continuously for one month without using the products of cow.

141. That merit done (i.e. collected) by eating the best and purest food, moistened with hot rice is crore-fold.

142-143a. All acts done after having eaten even other food, which is made fit for oblations by the sacred precepts, would be a lakh times more effective than the fruit one would get from whatever is vegetarian food.

143b-144a. Therefore a bull alone is recommended for all acts in every yuga. In all desired objects he always is the giver of the (fruit of) pious acts, love of worldly prosperity and sensual enjoyments and salvation.

Nārada said:

144b-145a. O lord of all worlds, tell me, so that I follow correctly: In (the performance of) which acts or by (following) which procedure great merit is known to follow?

Brahmā said:

145b-146. Having gone round once, a man should salute the wealth in the form of kine. Being free from all sins he obtains heaven for ever. As the preceptor of gods is adorable or as Viṣṇu is adorable (so is a bull).

147-148. Indra went round him seven times in grandeur. Listen to the religious merit of him, who, observing a fast, and having got up at day-break, takes a pot with water (and moves) among bulls, and sprinkles the water on the bull's horns and then receives it on his head.

149-150a. The bath taken at the places known to be sacred and thronged by Siddhas and Cāraṇas and resorted to by great sages, is equal to the sprinkling done with the water from a cow's horn.

150b-151a. That mortal, who, having got up in the morning, would touch a cow, ghee, honey, mustard and priyaṅgu (i.e. saffron) gets free from sin.

151b-153. 'Cows are the givers of ghee and milk; they are the source of ghee; ghee is their product; they are the rivers of ghee, and the eddies of ghee. Let them always remain in my house. Ghee (remains) in all my limbs, ghee resides in my mind. Cows are always in front of me and behind me. Cows are (present) in all (my) limbs; I live among cows.'

154. All the sin of him, who, (every) morning and evening, having sipped water, recites this sacred hymn, perishes; and he is adored in heaven.

155. As is the bull, so is a brāhmaṇa; as is a brāhmaṇa, so is Hari, so is the Ganges; these are not said to be non-bulls.

156. Bulls are the kinsmen of men; men are the kinsmen of bulls. That house in which there is no bull is without kinsmen.

157. The Vedas with their six limbs and the *pada* and *krama*, reside in the mouth of cow. On the horns Hari and Keśava always stay together.

158. In the belly lives Skanda; and Brahmā always remains in the head. Śaṅkara lives in the forehead and Indra on the tip of the horn.

159-164a. The deities, Aśvins, live in the ears; the Moon and the Sun live in the eyes. God Garuḍa lives in the teeth,

and Sarasvatī in the tongue. All the sacred places remain in the anus, and the Ganges in the urine. The sages live in the pores of the skin, and Yama lives in the backside of the face. Kubera and Varuṇa have resorted to the right side; the lustrous and very powerful Yakṣas reside in the left side. Gandharvas reside in the centre of the face, and the serpents on the tip of the nose. The celestial nymphs have resorted to the hind parts of the hoofs. The all-auspicious Lakṣmī resides in the cow-dung and cow-urine. Those who move in the sky reside on the tips of the feet; Prajāpati lives in the bellowing sound. The full four oceans reside in the udders of the cows.

164b-166a. A mortal who everyday bathes and touches a cow, gets relieved from all major sins. He who holds by (i.e. on) his head the dust raised by the hoofs of the cows, has (indeed) bathed in all the sacred places and is free from all sins.

Nārada said:

166b-167a. O best of preceptors, O Brahman, if you like, (please) tell me which fruit is obtained by presenting which (kind of) cow out of the cows of ten colours.

Brahmā said:

167b-168a. By giving a white cow to a brāhmaṇa, a man becomes wealthy. He always lives in a palace, and enjoying pleasure, becomes happy.

168b. A grey cow (i.e. presenting a grey cow) relieves (a man) from sins in (this) wilderness of the mundane existence and (takes him to) heaven.

169. The gift of a tawny cow (gives) an inexhaustible (fruit). By giving a black cow, a man does not sink. A yellowish white cow is difficult to get in the world. A yellowish cow delights the family.

170. A cow (i.e. the gift of a cow) with red eyes (is recommended) for (a man) who desires handsomeness. A black cow (i.e. the gift of a black cow) (is recommended) for (a man) who desires wealth. By presenting only a tawny cow a man is free from all sins.

171-173a. All the sin, such as committed in childhood, youth or old age, or by words, deeds, or conceived by mind,

and the sin due to cohabitation with one with whom it is prohibited, or the sin of treachery towards a friend, and also (the sin due to) fraud in measuring or weighing, or falsehood with reference to a girl or a cow, of him, who presents a tawny cow, perishes.

173b-175a. A cow should be looked upon as the earth, having a big river extending over ten yojanas, and having large banks, with water-elephants in the water-forest—the extended ocean of water—as long as she does not release her embryo (i.e. does not bring forth a calf)—as long as the two feet and the face of the calf have not come out.

175b-177. A man should give a tawny cow with golden horns, endowed (decorated) with a piece of cloth and with all ornaments, with a reddish back, silver hoofs and bell-metal udders, adorned with sandal and flowers and with all ornaments, to a brāhmaṇa who has mastered the Vedas. All his sins perish, and he does not fall from the world (i.e. heaven) of Viṣṇu.

178. When she is being milked drops (of milk) fall on the earth. (From them) excellent gardens with many flowers, are produced.

179. Those who give cows (to brāhmaṇas) go there, where there are desire-yielding trees, where the rivers have thick milk, and where there are golden palaces also.

180. Brahmā has said that the fruit is the same (to him) who gives ten cows or one bull.

181. He should give one (bull) with ten (cows); the fruit of giving thousand is hundred (-fold). O Nārada, the fruit is to be carefully understood accordingly.

182. The ancestors of that son, who releases a bull on the earth dedicating it to those manes, are honoured in Viṣṇu's world (i.e. heaven) as desired (by them).

183. Four weaned female calves for one bull are released. O son, this is the old rule everywhere.

184. Men enjoy heaven for thousands of years i.e. for as many years as there are hairs on (the bodies of) them.

185. That water which a bull tosscs up with his tail would be (i.e. would serve as) nectar to the manes for a thousand years.

186. The ground or the clod that he tears—and also the mud (trodden by him) is Svadhā for the manes having a crore-fold effect.

187. If a man's father is alive, (but) his mother is dead, a cow marked with sandal is given for her (going to the) heaven (i.e. the gift of such a cow takes the mother to heaven).

188. Such a giver pays off the debt of the manes. He gets (i.e. lives in) heaven eternally and is honoured like Indra.

189. A young milch cow, endowed with all (good) characteristics, and regularly bringing forth (calves) is auspicious and is said to be the earth.

190. The gift of him accompanied by a sacred hymn has the same fruit as the gift of the earth. (Such) a man, resembling Indra emancipates a hundred (members) of his family.

191. If the cow or her calf dies after a man steals a cow, he would remain in a well full of worms till the destruction of the beings (i.e. till deluge).

192. Having killed cows (i.e. he who kills cows) is cooked with manes in the terrible Raurava hell; the retridution lasts till that time.

193. A breaker of a bull or one who yokes (to a vehicle) or ties a bull set at liberty, will eternally get (i.e. go to) hell, birth after birth.

194. He who recites to others this most auspicious account even once, has all his sins perished, and enjoys with gods.

195. He who listens to this great (account), which is most auspicious, gets, at that moment only, free from sins committed during seven births.

CHAPTER FORTYNINE

Good Conduct

Nārada said:

1. By what conduct, does the brāhmaṇic lustre of a brāhmaṇa increase and by what conduct does that lustre perish?

Brahmā said:

2. The best brāhmaṇa should get up from his bed when there is still a portion of the night (i.e. early morning), and should certainly remember the meritorious gods.

3-8. (He should recite the hymns: I salute) 'Govinda, Mādhava, Kṛṣṇa, Hari, Dāmodara, Nārāyaṇa, Jagannātha, the unborn lord; (I salute) Sarasvatī, Mahālakṣmī, Sāvitrī, the mother of the Vedas, Brahmā, Bhāskara (i.e. the Sun), Candra (i.e. the Moon), the regents of the quarters and planets, Śaṅkara, Śiva, Śaṁbhu, Īśvara and Maheśvara, Gaṇeśa, Skanda, Gaurī and auspicious Bhāgīrathī'. (He should also recite the verses:) 'King Nala of an auspicious fame, Janāradana of an auspicious fame, Vaidehī (i.e. Sītā) of an auspicious fame and Yudhiṣṭhira of an auspicious fame.' 'These seven viz. Aśvatthāman, Bali, Vyāsa, Hanumat and Bibhīṣaṇa, Kṛpa and Paraśurāma are long-lived (i.e. deathless)'. A man, who, having got up in the morning, daily remembers these, is free from the sins like the murder of a brāhmaṇa etc. There is no doubt about this.

9. Merely by uttering (these names) once, a man would get the fruit of all sacrifices. He obtains the fruit of the gift of hundred thousands of cows.

10. Then he should evacuate his bowels and urinate in a pure place. This he should do facing the south at night and the north by day.

11. After that he should clean his teeth with straws or sticks of udumbara etc. Then a brāhmaṇa should engage himself in the performance of the morning prayer.

12. A brāhmaṇa should duly meditate upon red-complexioned Sarasvatī in the forenoon, white-complexioned Sarasvatī in the mid-day and dark one in the evening.

13. Then he should carefully bathe according to his understanding. Having washed his body he should then smear it with clay.

14-15. He who desires purity should apply clay to the region of the head, the forehead, the nose, the heart, the eyebrows, the arms, the side(s), the navel, the knees, the two feet. He should apply one (layer) on the genital organ, three (layers) at the anus, and ten on the left hand; he should give seven layers on both (the hands).

16-17. All the sin of that man who smears clay on his body with the recital of the sacred hymn: 'O clay, you who are trodden by horses, chariots, and Viṣṇu; O Earth, remove my sin collected formerly', perishes and he becomes pure.

18-19. Then a wise man should bathe, after (the recital of) a Vedic (hymn), in a big river, a small river, a well, a lotus-pool, or a lake or a sea or a bank, and after that he should duly bathe with (water contained in) water jars for the destruction of all sins.

20. Bath in the morning is very meritorious, and destroys all sins. A brāhmaṇa who everyday takes it, is honoured in Viṣṇu's world.

21-22. That water which is near (the place where one has taken his bath and offered) his morning prayer, upto a distance of four daṇḍas (i.e. sixteen hastas) is nectar and serves the manes. Then from two ghaṭikās to one watch (i.e. three hours), it is like honey and increases the joy of the manes.

23. After that for a watch and a half, the water is said to be milky. Upto a distance of four daṇḍas it is mixed with milk.

24. After this (time the water remains just water for three watches). Then (in the fourth watch) it is said to be bloody (and remains so) till the sun sets.

25. That water offered, after bath, in the fourth watch is received by demons only, and is without pleasure (i.e. gives no joy to the manes).

26. Formerly only I created water for the attainment of everything; and Yakṣas alone are foremost in its protection.

27. The manes that have gone to the other world do not

receive it. It is difficult for them to get except through the mortals (related to them).

28. Therefore libations of water should be offered by the disciples, sons, grandsons, daughters' sons, relatives, devoted to the dead ancestors.

Nārada said:

29. O lord of gods, tell me clearly the deity of water and the rite of offering oblations of water, so that I can understand it.

Brahmā said:

30. Viṣṇu is praised in all the worlds as the deity of water. Viṣṇu would do good to him who is purified by water.

31. A man drinking but a mouthful of water would become purified. Especially the water (that has come) in contact with kuśa (i.e. darbha) is superior to nectar.

32. Darbha, the abode of all gods, was formerly created by me. Brahmā remains at the root of kuśa, Keśava is at its centre.

33-34a. Know Śaṅkara to be residing at the tip of kuśa. These (deities) have settled themselves in kuśa. If a pure man with a kuśa in his hand recites a eulogy or a hymn, it is said to be a hundred-fold effective. It is said to be a thousand times (effective) at a sacred place.

34b-35. Kuśas are said to be (of) seven (types) : kuśa, kāśa (grass), dūrvā, barley-leaves, paddy-leaves, Eleusine Indica,[1] and lotuses. They are pure in that order. (Thus) the kuśas are settled in the world.

36. All that bath (which is taken) without (reciting) a hymn is useless. By contact with sesamum it becomes sweeter than nectar.

37. Therefore, a wise man should always offer libations of water (mixed) with sesamum to the manes. By just ten sesamum seeds, the manes are exceedingly pleased.

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1. Balbaja—Eleusine Indica, a species of coarse grass not eaten by cows.

38a. Gods do not desire prolixity for fear of stopping the burning power of fire.

38b-39. He, who, after having bathed, offers libations of water mixed with sesamum to the manes, or by letting loose a dark bull (in their honour), or offers them water with sesamum on the new moon day, or gives light (i.e. lights lamps in their honour) in the rainy season, is free from the debt (he owes) to the manes.

40. He, who offers sesamum to the manes on the new moon day throughout a year, obtains the position of Vināyaka, and is honoured by all gods.

41-42. He who pleases (i.e. offers oblations) to the host of his manes with sesamum on yuga days[1] etc.—it is said that such offerings on the new moon day are a hundred-fold effective—or in an ayana or on a viṣuva or on a full moon or a new moon day is honoured in heaven.

43-44a. And by pleasing (i.e. offering oblations to) the manes on Manvantara[2] days or other auspicious days or on a solar or lunar eclipse day at sacred places like Gayā etc., he goes to Viṣṇu's abode.

44b-45. Therefore, finding an auspicious day a man should please (i.e. offer oblations to) the host of his manes. A wise man, being composed, having first gratified (i.e. offered oblations to) gods would then be entitled to offering oblations to the manes.

46. He should offer (water) with one hand at the time of a śrāddha and taking food; (but) should offer it with both hands at the time of tarpaṇa (i.e. offering oblation of water etc.). This is an ancient rule.

47. Being pure and facing the south he should offer libations to the manes and (should) utter the words 'Be pleased', and mention his name and family.

48-49a. That offering, which one, through delusion, makes with non-black sesamum to the host of one's manes, or that

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1. Yugādyā—the anniversary of a yuga or the age of the world.
2. Manvantara—Name of various festivals: of the tenth day of the light half of Āṣāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādrapada.

offering which one makes by offering water on the ground, himself remaining in water, is offered in vain. It does not reach anyone.

49b-50a. That water, which a man, remaining on ground, offers into water, does not reach the manes. It is useless.

50b-51a. O sinless one, he who, having wet clothes on, offers water (of libation) into water, has his manes and gods always pleased (with him).

51b-52a. The wise say that a garment washed by washer-men is impure. A garment washed with (one's) own hands becomes pure again.

52b-53a. (By offering water with wet clothes on one's person) the manes certainly become ten times more pleased than when, he, having a dry garment on his body, offers libation to the manes on a pure ground.

53b-54a. He, who bathes, offers his prayers and offers oblations on a rock, an iron vessel or a copper vessel has each of these a hundred-fold effective.

54b-55a. All (the offering) of him, who, having put a silver ring round the fore-finger, offers libations to his manes, becomes a hundred thousand times effective; not otherwise.

55b-56a. In the same way, if a wise man, putting a golden ring on his ring finger, gratifies (offers libations to) the host of his manes, that is a lakh of crores times effective.

56b-57a. Holding a Khaḍgaka in the right hand, between the thumb and the forefinger, and a gem round the ring finger —that gives the inexhaustible fruit of the ten cavity-fuls of water (offered to gods etc.).

57b-58. Gods, with hosts of manes, having taken up an aerial form, thirsty and longing for water, follow a man going for his bath. When he squeezes his garment, they go back disappointed.

59-60a. Therefore, a man should not squeeze his garment without (i.e. before) having offered libations to the manes. All the sacred places, numbering three crores and a half, i.e. as many as there are hairs on a human body, fail him. Therefore, he should not squeeze his garment (before offering libations).

60b-61a. Gods drink the water (offered) on their heads, the manes through beards, Gandharvas through eyes, and all (other) beings from below these (i.e. through their mouths).

61b-62. Merely by bathing, gods, hosts of manes, all Gandharvas and beings are pleased. No sin remains as a result of bath. That man who bathes everyday is best among men.

63. Freed from all sins, he is honoured in heaven. Till bath and offering of oblations (are over) gods are known to be great sages.

64. A wise man should worship gods after this (i.e. offering oblations). No danger befalls him who worships Gaṇeśa.

65. He should worship the Sun for good health, should worship Viṣṇu for righteousness and salvation, Śiva and Caṇḍikā for the satisfaction of (all) desires.

66. Having worshipped the gods, he should make an offering to Viśvedevāḥ. After that he should perform the rite of making an offering into the fire, perform the (daily) sacrifice and gratify brāhmaṇas.

67-68a. He will then go to heaven of gods full of (all) goodness; he will stop his going and coming (i.e. will have no rebirth), (he will have his) desires (satisfied), will obtain release, happiness and heaven. Therefore, with all care, he should perform the daily rites.

Nārada said:

68b-69a. O father, O omniscient one, why is it that gods. do not receive (i.e. are not offered the libations of) water with the hosts of manes as do human beings?

Brahmā said:

69b-70. Formerly, I created water—nectar full of all gods For its protection (I created) demons and Yakṣas having bows. On my words they kill a mane or a god, but not a human being.

71-72a. Beasts, birds and insects are settled (by me) in the mortal world. Gods born as mortals, and also human beings, after having everyday gratified the preceptor, are settled in heaven.

72b-74a. He, who does not bathe eats feces; one who does not mutter his prayers eats pus and blood. By not gratifying the manes daily, a man becomes the killer of his ancestors. Not worshipping the gods also involves the sin equal to that of killing a brāhmaṇa. A sinner who does not offer his (morning or evening) prayer afflicts the Sun also.

Nārada said:

74b-75a. Tell me about the order of the proper discharge of duties of a brāhmaṇa. Tell me also about the entire conduct of other (castes).

Brahmā said:

75b-76. A man gets (long) life due to good conduct; he obtains happiness due to good conduct. He gets heaven and salvation due to good conduct. Good conduct destroys inauspiciousness. A man of bad conduct is condemned in the world.

77-78a. He is always unhappy, suffers from diseases and lives a short life. A man certainly lives in hell due to bad conduct. A man obtains (i.e. goes to) the highest world as a result of good conduct. Listen properly to (the description of good) conduct.

78b-82a. A man should always smear his house with cow-dung. Then he should wash the wooden seat, vessels, slabs (with water). He should cleanse the bell-metal vessels with ash; copper-vessels are cleansed with acid. Vessels made of stone are cleansed with oil. A garment of cotton is brushed with cow's hair. Vessels of gold and silver become clean with water only. Iron-pots are cleansed with fire by burning them. Impure ground is cleansed by digging it, or burning it, or smearing it or washing it or by the rain-fall.

82b-83a. I have formerly said that cleansing of objects made of metals or water-pots or all objects made of stone, are cleansed with ashes and clay.

83b-84. Bed, wife, child, garment, sacred thread, water-pot of one's own only are pure and never of others. One should not eat with only one garment on one's person, nor should one bathe with only one garment on one's body.

85. One should never put on the bathing-garment of anyone else. One should dress one's hair and clean one's teeth in the morning only.

86. One should daily salute one's preceptors (and elderly persons). One should have one's meal with the five parts of one's body, viz. (two) hands, (two) feet, and one's mouth wet, (i.e. one should eat after washing one's hands, feet and mouth).

87. He who eats with these five parts wet (i.e. after having washed them), lives for a hundred years. He should not deliberately disobey the order of his deities, his preceptor, an initiated householder or his teacher.

88-89a. He should not deliberately pass over the shadow of an initiated brāhmaṇa. He should go round, keeping to his right, the herd of cows, a deity, a brāhmaṇa, ghee, honey, a place where four roads meet, and also well known trees.

89b-90a. He should not pass between a cow and a brāhmaṇa, between fire and a brāhmaṇa, between two brāhmaṇas, and between husband and wife. Such a man, though living in heaven, would surely fall.

90b-91a. With remnants of food on his hand (i.e. without washing his hands and mouth after eating) he should not touch fire, a brāhmaṇa, a deity or a preceptor, and also his own head, a tree with flowers or a fig tree; (this is) unrighteous.

91b-92a. Without washing his hands and mouth after eating, he should not look at the three luminous bodies, viz. the sun, the moon, and all the stars.

92b-93a. Without washing his hands and mouth after eating, he should not see a brāhmaṇa, a preceptor, a deity, a king, an excellent ascetic, a contemplative saint doing acts pertaining to gods (i.e. worshipping gods), and a brāhmaṇa preaching dharmas (duties).

93b-94. One should not evacuate one's bowels at the bank of a river or on sea-shore, at the root of a fig tree, in a garden or a flower-garden, and in water.

95. A wise man should never get shaved in the house of a brāhmaṇa, a cow-pen or a charming royal road or on Tuesday.

96. He should not allow dirt to settle on his teeth, on the

nails or mouth (i.e. he should always keep his teeth, nails or mouth clean). He should not besmear his body with oil on Sundays and Tuesdays.

97-98a. He should not play upon a musical instrument by putting it on his own body; he should not occupy the same seat as that of his preceptor. He should not snatch the wealth of a learned brāhmaṇa, or of a deity or of his preceptor also; and also of a king, ascetics, a lame or a blind person, a woman.

98b-99a. He should give passage to a brāhmaṇa, cows and kings, to a sick person, to one who is tormented (i.e. bent down) with a load, to a pregnant woman and to a weak person.

99b-103a. He should not argue with a king or a brāhmaṇa or a physician. He should avoid from a distance a brāhmaṇa, his preceptor's wife, and also a fallen person, a leper, a cāṇḍāla eating cow's flesh; he should also avoid from a distance an expelled person, an ignorant person, a wicked woman, a woman of bad conduct, a woman who causes scandal, one doing bad deeds, a vicious one, one always liking (i.e. indulging in) quarrelling, a wanton woman, one having a redundant limb, a shameless woman, one going astray, one who is a spendthrift, and one of an improper conduct.

103b-104. A wise man should never salute his preceptor's wife during her menstruation. He should not touch her; having touched (i.e. if he touches her) he becomes pure after (having taken) a bath. He should always avoid sporting with her.

105. He should hear the words of his preceptor's wife (i.e. should remain within the distance where he can hear her, but) should not see (i.e. gaze upon) her. He should not at all look at (i.e. gaze upon) or touch the wife of his son or brother or his young daughter, or the wife of his preceptor.

106-107a. He should always avoid chatting with them or knitting of the eyebrows, and also quarrel or shameless talk.

107b-108a. He should never tread upon husk, charcoal, bones or ashes, and also seeds of cotton-plants, remains of an offering to a deity, wood meant for a funeral pile, or the funeral pile of a respectable person.

108b-109a. He should not eat dry, stinking and filthy fish, also the food which is left over by others, or prepared for others.

109b-110a. He should not, even for a moment, move with a bad person. A wise man should not remain under the shadow of a lamp, or under a bibhītaka tree.

110b-111a. He should not, even for a moment, talk with the untouchables, the fallen and the angry. Having done (i.e. if he does) so, he would go to (the hell called) Raurava.

111b-112a. He should not salute his paternal and maternal uncles who are younger than he, but (when they arrive) he should get up, offer a seat to them and stand before them with the palms of his hands joined in reverence.

112b-114a. He who is completely conversant with (good manners) should not salute a person who has smeared himself with oil, or who has not washed his hands etc. after having taken food, or whose clothes are wet, or who is sick or frightened or carrying (a load), or one who is engaged in a sacrifice, or one who is spoiled, or one who is sporting with women or children or one who is having (i.e. carrying) flowers and darbhas.

114b-115. He should not sip water (i.e. should not commence a sacred rite) with his head or ears covered, or while remaining in water, or with the lock of hair on his head untied, or without adoring (i.e. washing) his feet, or facing the the south, or without wearing the sacred thread, without a garment on his body or with the hem of his lower garment untucked.

116-119. He who has only one garment on his body is not purified even after sipping water. First he should touch his mouth with the three middle fingers (i.e. the ring-finger, the middle finger and the forefinger); then he should touch his nose with the thumb and the forefinger; he should (then) touch his eyes with the thumb and the ring finger. He should touch his ears with the little finger and the thumb; he should touch his navel with the thumb only. He should keep the palm of his hand on his heart (i.e. touch his chest with the palm of his hand) and should touch his head with all his fingers. Having touched his arms with the tip of his hand, a man would become pure. Thus sipping the water a man becomes pure.

120-122a. Being free from all sins he obtains (i.e. lives in) heaven eternally. May Prāṇa, pleased by the triangle of the fingers, Vyāna and Apāna by mudrā[1], Samāna by all the fingers, Udāna by fingers except the forefinger, and also Nāga[2], Kūrma, Kṛkara, Devadatta and Dhanañjaya, to whom oblations are offered on the ground, being pleased, delight him (who offers the oblations).

122b-124. He should not sleep with wet feet, nor should he eat with dry feet (i.e. without washing his feet). He should not sleep or eat in the dark. He should not brush his teeth while facing the west or the south. He should not sleep keeping his head towards the north or the west. By sleeping like that his life is cut short, and such a man becomes the killer of a brāhmaṇa (i.e. commits the sin of killing a brāhmaṇa).

125. Therefore he should not sleep like that. Sleeping by keeping one's head towards the east or south is recommended. He (who sleeps) with his face (i.e. head) towards the east enjoys (long) life; he who sleeps with his face (i.e. head) towards the south enjoys fame.

126. One (performing rites) with one's face towards the west enjoys wealth; one with one's face towards the north enjoys glory; a man with his face towards the east gets (long) life; he who faces the south (while performing rites) gets the condition of a dead body (i.e. dies).

127-128a. If he faces the direction of Varuṇa (i.e. the west), he falls ill, and if he faces north he gets (long) life and wealth. Gods eat once only, men eat twice, spirits and demons eat thrice and those who feed on dead bodies eat four times (a day).

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1. Mudrā—Particular positions or intertwinings of fingers; they are twentyfour in number and are commonly practised in religious worship; they are supposed to possess an occult meaning and magical efficacy.

2. Nāga—One of the five airs of human body; it is expelled by eructation.

Kūrma—One of the outer winds of the body, causing the closing of the eyes.

Kṛkara—One of the five vital airs; it assists digestion.

Devadatta—One of the five vital airs; it is exhausted in yawning.

Dhanañjaya—Vital air supposed to nourish the body.

128b-129a. The oblation to gods is fleshless, and that of men consists of fish and flesh. Others, that are undressed, eat foul-smelling, stale and spoiled food.

129b-130a. Those (good men) whether they stay in heaven or in this mortal world, have four (good things): praiseworthy gifts, sweet words, worshipping deities and gratifying brāhmaṇas.

130b-131a. Niggardliness, censuring one's own people, dressing in tattered garments and devotion to mean men, excessive anger, using bitter words—these are the characteristics of a man who has (just) come from a hell.

131b-132a. Words soft like butter, mind tender with compassion—these are the visible signs of those who are born from righteous seeds (i.e. born in righteous families).

132b-133a. Heart void of compassion, and words harsh like (the sound produced by) a saw—these are the visible signs of those who are born from evil seeds (i.e. born in sinful families).

133b-134. A man who recites or listens to (the account of) good conduct etc., gets the fruit of his good conduct etc. and being purified from sins, (lives) in heaven (wherefrom he) does not fall.

CHAPTER FIFTY

The Account of the Five

Bhīṣma said:

1. O brāhmaṇa, tell me if you so desire (about) that which would give a greater religious merit, which is always liked in the world, and which was done by (our) ancient ancestors.

Pulastya said:

2. Once all the brāhmaṇas, the disciples of Vyāsa, having respectfully saluted him, asked him about righteousness as you have asked me (now).

The brāhmaṇas said:

3-5. Tell (us), which are the best of all pious deeds, and most meritorious in the whole world, by doing which men enjoy heaven eternally. Tell (us) about one sacrifice, which is performed without trouble, which is pure, and which could be done (easily) by the mortals of high and low castes. O Brahman-be well pleased towards us and tell us by doing which, ever (deed) a man becomes adorable to the gods in heaven.

Vyāsa said:

6. About this I shall first narrate the Pañcākhyāna (i.e. the account of the five); listen to it first. (Even) having done (i.e. if a man does) one of these five, he would obtain salvation, heaven and glory.

7. Adoration of the parents, adoration of the husband, equality (of mind) towards all people, not behaving treacherously with one's friends, and devotion to Viṣṇu—these are the five great sacrifices.

8. O brāhmaṇas, that righteousness (i.e. religious merit) which a man would earn by adoration of his parents cannot be earned even by performing hundreds of sacrifices or by going on pilgrimages to sacred places on the earth.

9. A father (a mother) is righteousness, a father (a mother) is heaven, a father (a mother) is a great penance; when the father is pleased, all deities are pleased.

10. He whose parents are pleased by his service to them and his virtue, has bathed in the Ganges everyday.

11-12a. A mother is full of (i.e. has the merit of) all sacred places; a father is full of gods (i.e. has all gods unite in him). He who goes round his mother and father keeping them to his right, has (indeed) gone round the earth with the seven islands.

12b-13a. He whose knees, hands and head, when saluting the parents, touch the ground, obtains (i.e. lives in) heaven eternally.

13b-14a. As long as the marks of the dust of their feet have clung to his head (and other) parts (of the body) their son is purified.

14b-15a. The sins, earned (i.e. committed) during hundreds of crores of existences of that son who drinks (i.e. sips) the water of (i.e. flowing from) the lotus-like feet of his parents, perish.

15b-16a. He is blessed in the human world, he is purified from all sins. (Such) a man obtains the status of Vināyaka in (i.e. after) one existence only.

16b-17a. That meanest man who offends his parents by (using bad) words, would live in hell till the submersion of the beings (i.e. till the end of the world).

17b-18a. That meanest son, who eats without honouring his parents, lives in the well of insects and hell till the end of Kalpa (i.e. till the end of the world).

18b-19. Abandoning (i.e. he who abandons) his parent that is sick, old, or distressed for want of livelihood, defective in eyes or ears, he would go to (the hell called) Raurava. He is even born among the lowest the castes, the cāṇḍālas.

20-21a. All his religious merit would be exhausted by not feeding his parents (i.e. if he does not feed his parents). A son, who does not revere his parents, though resorting (i.e. he resorts) to sacred places and gods, does not obtain their fruit (i.e. the fruit of resorting to sacred places and gods), and remains like an insect on the earth.

21b-22a. I (shall) tell you an ancient account. O brāhmaṇas, listen to it carefully, by listening to which (i.e. it), you will not be again deluded on the earth.

22b-24a. Formerly there was a brāhmaṇa, known by the name Narottama. Disregarding his own parents he went to resort to the sacred places. Then the bath-garments of that brāhmaṇa, visiting all the sacred places, everyday got dried in the sky (i.e. they remained without any support in the sky and were dried).

24b-25. Pride entered the mind of that brāhmaṇa: "There is none else like me who has done meritorious deeds and who has great fame." When he said (i.e. he was saying) this, a crane evacuated on his face.

26. Incited by anger, the brāhmaṇa cursed the crane; and the crane, with its body reduced to ashes, fell on the ground.

27. At (i.e. seeing) the murder, fear and great confusion entered (the mind of) the great brāhmaṇa. Then due to the brāhmaṇa's sin, his garment did not go (i.e. remain unsupported) in the sky.

28-29a. He instantly became dejected. Then (a voice) in (i.e. from) the sky said to him: "O brāhmaṇa, go to the cāṇḍāla, Mūka (by name), who is very righteous. There you will know (i.e. learn about) your duty, and his words will be beneficial to you."

29b-32. Hearing the words (that came) from the sky, he went to Mūka's house. He saw him (i.e. Mūka) attending upon his parents, (doing) all (pieces) of work (for them), giving them hot water at the cold time (of the day), (giving them) oil, warmth, tāmbūla,[1] and cotton garment, giving them, as usual, food, sweets and (their) share of milk, causing to be given to them a fragrant garland of jasmine flowers and also other various objects that could be enjoyed.

33. In the hot (part of the day) he always fanned his parents. Having thus always served them, he used to eat.

34-37a. He removed their fatigue and their distress. Due to these acts of righteousness, Viṣṇu lived in his house for a long time. It (i.e. the house) remained in the atmosphere without supporting pillars; and (he saw) the lord of the three worlds, who had taken the form of a brāhmaṇa, who was handsome, like whom there was none else, who was the highest being, who was full of lustre, who was very energetic and who adorned his house. Seeing him, the brāhmaṇa was amazed, and said to Mūka:

The brāhmaṇa said:

37b-38a. (Please) come near me. I desire (to learn) fully about my eternal good in (all) the worlds. (Please) tell it.

Mūka said:

38b-39. I am attending upon my parents; how can I come near you? Having attended upon them I shall do your job. (Please) remain at my door, I shall offer you hospitality.

1. Tāmbūla—The leaf of the piper-betel, which together with the areca-nut, catechu, is chewed after meals.

40. When the cāṇḍāla spoke like this, the brāhmaṇa then got angry (and said): "Ignoring me—a brāhmaṇa—is your own work (of attending upon your parents) more important for you?"

Mūka said:

41-43. O brāhmaṇa, why do you in vain become angry? I am not that crane to you (i.e. you cannot take me to be the crane whom you cursed). Your anger is effective on the crane; but not at all here (i.e. in my case). Your garment now does not get dried in the sky and does not remain there (without support). Having heard the words (that came) from the sky you have come to my house. (Please) stay, stay, I shall speak to you; otherwise (please) go to that chaste lady. O best of brāhmaṇas, seeing her your desired object will come about.

44. Then lord Viṣṇu, who had taken the form of a brāhmaṇa moved out of his house, and said to the brāhmaṇa: "I am going to her house."

45. Having thought (for a while), the best of brāhmaṇas walked with him. The brāhmaṇa, being amazed, asked thus to Viṣṇu, who was going (to the house of the chaste lady):

46. "O brāhmaṇa, how is it that you always gladly stay in the cāṇḍāla's house, frequented by women?"

Hari said:

47. Now (i.e. still) your mind has not certainly been purified. Having seen that chaste lady and others, you will certainly know me.

The brāhmaṇa said:

48. O dear one, who is that chaste lady, and what is her great learning? O brāhmaṇa, tell me the reason for which I am going there (with you).

Hari said:

49. (River) Gaṅgā is the best of (all) rivers. A chaste woman is the best among women. A king is the best (man) among men, and Janārdana (i.e. Viṣṇu) is the best of (all) gods.

50. That chaste women, who is always interested in the good of her husband, would emancipate a hundred men from each of the two families (i.e. that of her husband and that of her father).

51. She enjoys heaven till the (final) destruction of beings (i.e. till the final destruction of the world). Or her husband will be a sovereign emperor fallen from heaven.

52-53a. Being his wife she then enjoys happiness. There is no doubt that he and she again and again get the kingdom of heaven. Having obtained a hundred such births, she would ultimately, certainly obtain salvation.

The brāhmaṇa said:

53b-54a. Who can be a chaste woman? What are her characteristics? O best of brāhmaṇas, tell me (that), so that I shall correctly understand it.

Hari said:

54b-55a. She, who will adore her husband with love hundred times more than that of a son, and will look upon her husband with fear hundred times more than that of a son, and will look upon her husband with fear hundred times greater than that with which a king is looked upon, is a chaste woman.

55b-56a. In (performing) duty, she is (like) a maid-servant; in (giving) sexual pleasure she is (like a prostitute); in (serving) a meal she is (like) a mother; she is a counsellor to her husband in his difficulties. Such is a chaste woman.

56b-57a. That woman is loyal to her husband (i.e. is a chaste woman), who never disobeys her husband by speech, body or deeds, and who eats after her husband has eaten.

57b-58a. She always carefully attends upon her husband on every bed that he sleeps upon.

58b-59a. Such a strong-minded woman never entertains jealousy, or lightness of spirit. She is a loyal wife who looks equally upon honour and dishonour.

59b-60a. That wife, who, being a good one, having seen a well-dressed man—her brother, father or son—looks upon him as a stranger, is a faithful wife.

60b-62a. O best of brāhmaṇas, go to that chaste woman, and tell her what your desire is. He has eight wives; that one, of an excellent complexion, endowed with beauty and youth, possessed of compassion, and glorious, remains among them. She is known by the name Śubhā; go to her and ask her (what is) beneficial to you.

62b-63. Saying so, the lord disappeared there only. The brāhmaṇa, seeing his (i.e. the lord's) vanishing like this, got amazed. He, having gone to the good woman's house, inquired about the faithful wife.

64-65. Having heard the words of the guest, the good woman came hastily out of the house, and seeing him there she stood at the door. Seeing her, the best brāhmaṇa said (these) words with joy: "Please tell me what is beneficial to me, as you alone have known it."

The faithful wife (i.e. Śubhā) said:

66. Now I have to attend upon my husband. We (faithful wives) have no freedom. I shall do your job later. Today accept my hospitality.

The brāhmaṇa said:

67. There is no (feeling of) hunger or thirst in my body (i.e. I am neither hungry nor thirsty); nor am I tired today. O auspicious lady, tell me about my desired object; otherwise I shall curse you.

68. Then she too said too him: "O best brāhmaṇa, I am not that crane. O brāhmaṇa, go to that righteous trader; ask him what is beneficial to you."

69. Saying so, that illustrious woman entered her house. There the brāhmaṇa saw that brāhmaṇa as (i.e. whom) he had seen in the house of the cāṇḍāla.

70. Having thought (for some time), and being amazed, the brāhmaṇa went with him. He saw the brāhmaṇa staying there with his mind pleased.

71-72. He too, seeing the brāhmaṇa and the chaste woman said: "She told me the account of what took place in another region. How does the cāṇḍāla know that account? And how

does that chaste woman know it? O sir, therefore I am amazed. What is this great wonder."

Hari spoke:

73-74a. The creators of all know the reason, which made you wonder, because of their great religious merit and righteous conduct. O sage, now tell me what she told you.

The brāhmaṇa said:

74b. She advised me to ask the trader about righteousness.

Hari said:

75. O best sage, come (with me), I am going to him.

While going, he asked Hari: "Where does the merchant live?"

Hari said:

76. Where there is a great crowd of people, and much money is involved in a good sale, there that merchant is (to be found), doing sale and purchase.

77-78. From his door only, people take and give barley (grains), drink, oil, a heap of food, and all stock. O best man, he has never given up truth and told a lie even at the cost of his life; therefore, he is called a righteous trader.

79-80. When he had said like this, he saw the man having dirt and mud (on his body), having pointed and unclean teeth, and selling many liquids. He was talking various words concerning things and money, and was surrounded all round by various men and women.

81. With sweet words he asked him: "How (do you happen to come here)? Tell me the full description of piety. I have come to you (for that)."

The trader said:

82-84. O brāhmaṇa, as long as people stand near me, I shall not find ease (i.e. leisure) till the first watch of the night. To seek advice you (should) go to the mine of piety. There you will know everything about the sin due to the crane's death (brought about by you) and about your garment being dried

in the sky. Go to the good man Adrohaka; and by his advice your desire will be satisfied.

85-86a. Speaking thus to him, the trader did (i.e. carried on) sale and purchase. "O dear one, like that (i.e. as you say), I shall go to the good man—Adrohaka. (But) as advised by the trader, I do not know his residence."

Hari said:

86b. Come on, with you I shall go to his house.

87a. On the way, the brāhmaṇa said to Hari, who was going (with him):

The brāhmaṇa said:

87b-89a. The trader does not take a bath; he does not make offerings to gods and manes; his entire body is smeared with dirt; his garment also is bad (i.e. dirty). How does he know my account that took place in another region? Therefore, I am amazed; O dear one, tell (explain to) me all the cause (of this).

Hari said:

89b-90. He has conquered the three worlds by means of truth and equanimity. Due to that manes and gods with the hosts of sages are pleased. Therefore, the righteous one knows the past, the future and the present.

91. There is no greater (deed of) piety than truth; there is no greater sin than falsehood, for a man who is especially a man of equanimity and is sinless.

92. All the sins of him, whose mind looks equally upon a foe, a friend or a neutral person, perish, and he would be absorbed in Viṣṇu.

93-95a. He who always behaves like this, would emancipate a crore of (the members of) his family. All these, viz. truth, restraint, tranquility, fortitude, firmness, absence of greed, of wonder and of laziness are well-settled in him. Therefore, he, knowing the ways of the world, knows fully what is going on in the world of gods and that of the human beings. Hari dwells in his body.

95b-96a. In truth and straightforwardness there is no equal to him in the world. He is actually composed of righteousness, and he has sustained the world.

The brāhmaṇa said:

96b. Due to your favour I have understood the cause of the trader's (greatness). If you so desire tell me the account of Adrohaka.

Hari said:

97-98. Formerly a prince had a noble wife. She was in the prime of youth, and was like Cupid's wife or like Śacī, the wife of Indra. That beautiful woman was like his own life to him, and her name was Sundarī.

99. All of a sudden the king required him to go for (some) work.

100. He thought to himself: 'Where shall I keep (this my wife) greater (even) than my own life, so that she will certainly be protected (from danger)?' Thinking life this, he suddenly came to his house (i.e. the house of Adrohaka).

101-102. He spoke to him words like that. Hearing them, he was amazed. (He said to the prince:) "I am not your father, or brother, or relative. Nor do I belong to the family of her father or mother. Nor am I your friend. O son, how (then) will you be at ease by her remaining in my house?"

103. In the meanwhile he uttered words befitting (the occasion): "In the world there is none like you who knows Dharma and who has conquered his senses."

104. He said to him who knew everything: "Please do not talk (something that is) censurable. Which man is capable of protecting a wife (i.e. a woman) that fascinates (by her beauty) the three worlds?"

The prince said:

105. Knowing (about your greatness) on the earth, I have approached you. Let her stay in your house. I am going home.

106. When he said like this, he (i.e. Adrohaka) again said: "How can the protection of a woman be effected in this very beautiful city, full of libidinous men?"

107a. He (i.e. the prince) again said to him: "(Please) protect her. I am going."

107b-110a. Due to the difficulty as regards the prescribed course of conduct, the gentleman said to the prince: "I am doing an improper deed. One's own bondage is proper and beneficial. Such a (beautiful) wife will always remain in my house. O lord, tell me what you desire in the case of the protection of that which could not be protected. Do what is agreeable (to you). If you look upon (me) as your deity, she will sleep near me with my wife on my bed; (if you agree), let her stay, otherwise let her go."

110b-111a. Having thought for a moment, the prince again said to him. "This is well said, O dear one; do as you like."

111b-112a. Then he said to his wife: "Do whatever good or bad as he tells you. That will not be your fault, (as you are doing it) at my command."

112b-113. Speaking thus, he left by the order of the king, his father. Then, at night, he (i.e. Adrohaka) did as he had said. The righteous one everyday slept between the two women.

114-116. But in the case of his own wife his mind desired sex; (but) due to her contact (i.e. the contact of the body of the prince's wife), he (did not have such feeling and) looked upon her as (his own) daughter. He looked upon her breasts touching his back as a child would look upon his mother's breasts (i.e. as a child feels on having the touch of his mother's breasts, so he felt when his back was touched by her breasts). Again and again her breasts touched his back.

117. Everyday he looked upon her as a child would look upon his mother. Then his contact with women ceased (he did not have union with his own wife also).

118. Then when half a year (passed) like this, her husband came (back) to the city. He inquired with people about him, about her conduct and about what was said (about them).

119-120a. Some, though young, being extremely amazed, spoke well about Adrohaka. Some said: "You handed her (over to him); he sleeps with her. How can there be satisfaction, when a man and a woman come in contact with each other?"

120b-121. That young man who longs for her would not talk (i.e. say anything even though) he is asked about her. Due to the strength of his religious merit, he heard the rumours (spread) by people. He had an auspicious thought to get himself free from the public scandal.

122-123. He himself brought pieces of wood, and prepared a great fire. O dear, the valorous prince meanwhile came to his house and saw him and the woman (i.e. his own wife)—the woman's face was blooming, and the man was extremely dejected.

124. Knowing the intention of the two, the prince uttered (these) words: "Why do you not talk to me, your friend, who has come after a long time?"

125-126. That righteous trader, without losing his sense, said to the prince: "I think that deed, difficult to do, which I did for your good, has been in vain due to the public scandal. Today I shall enter fire; let men and gods witness (it)."

127-128. Saying so, the magnanimous one entered fire. The fire did not burn the flower on the mass of hair of him, who entered it, nor did the fire burn his body, or garment or hair. All the gods in heaven joyfully said: "Well done, well done !"

129-130a. From all sides showers of flower fell on his head. Various kinds of (spots of) leprosy appeared on the faces of those who had said bad words about the two.

130b-131a. Gods, having come there, gladly dragged him from the fire and worshipped him with flowers; sages also were amazed.

131b-132a. The highly lustrous one was thus honoured by all excellent sages and various men at that time. He too honoured all.

132b-133. He was named Sajjanādrohaka, by gods, demons and men. Earth, purified by the dust-particles of his feet, became full of corn; and gods also said to him (i.e. the prince): "Take (back) your wife.

134. Like him there was no man; nor anyone will be born like him; nor is there at present any man on the earth who is not conquered (i.e. affected) by (sexual) desire and greed.

135. This (sexual) desire is quite unconquerable for all—gods, demons, men, goblins, beasts, birds and insects.

136-137. It is always generated in beings through desire, greed and anger. (Sexual) desire binds (one) to the mundane existence. Very rarely a desireless person (like him) is (to be found). Everything is conquered by him—the fourteen worlds (are conquered by him). Vāsudeva (i.e. Viṣṇu) has gladly remained in his heart.

138. Men, who touch him or see him like this, are free from all sins, become faultless, and obtain inexhaustible heaven (i.e. live in heaven eternally)."

139. Saying so, gods gladly went to heaven in aeroplanes. Men, being pleased, went (home), and the couple also went to their residence.

140. He has a divine eye, and he sees (i.e. could see) gods; he very easily understood what happened in the three worlds.

141. Then on the road, the brāhmaṇa accompanied by Viṣṇu saw him. Gladly he asked (i.e. said to) him: "Tell me the motive of Dharma which is beneficial."

Sajjanādroha said:

142-143. O brāhmaṇa, O you who know Dharma, go to the best man, the devotee of Viṣṇu. Seeing him, your desired object will now come about; you will know as far as the death of the crane and (your) garment being dried up (in the sky) are concerned, and (you will have fulfilled) whatever other desire is (i.e. you have) in your mind.

144-145. Hearing these words, they two came to the devotee of Viṣṇu. He gladly went with that brāhmaṇa, who was Viṣṇu. He saw, standing before him, a man, who was pure, blazing, fully endowed with all (good) characteristics, and shining with his own lustre.

146. That virtuous brāhmaṇa said to the (devotee) who was dear to Hari, and who was engrossed in meditation: "Tell us whatever has taken place; for I have come to you from a far off place."

The devotee of Viṣṇu spoke:

147. The best of gods, the lord of the enemies of demons is pleased with you. O brāhmaṇa, having seen you now, my mind is as it were pleased.

148-149a. You will get in comparable prosperity; your desire will be satisfied. (Only) after having seen god Hari (i.e. Viṣṇu), the best among gods, who is residing in my house, your garment will always be dried up in the sky; not otherwise.

149b-150a. Thus addressed by Viṣṇu's devotee, he again spoke to him: "Where does that Viṣṇu stay (in your house)? Favour me and show him to me today."

Viṣṇu's devotee said:

150b-151a. Having entered this beautiful temple, and having seen that lord, you will be free from the bondage of birth (and death) as a result of the eradication of your sins.

151b-152a. Having heard those words of him (i.e. of the devotee), he entered the house and saw that brāhmaṇa (who had accompanied him, and who was none other than) Viṣṇu, resting on a lotus-bed.

152b-154. Having saluted him by (bowing) his head, he joyfully clasped his feet. (He said:) "O lord of gods, be pleased; formerly I did not know you. O lord, I am your servant in this world and the next. O Madhusūdana, I have experienced your favour. If you favour me, I would like to see your (divine) form."

Viṣṇu said:

155-156. O brāhmaṇa, I always have affection for you. I have appeared before the pious ones due to my affection for them. Those who are meritorious obtain heaven eternally by seeing, touching, meditating upon, narrating and talking about (the deity).

157-158. By constant contact all the sins would perish. (Such a man) having enjoyed unending happiness, merges in me. Having bathed (i.e. he who bathes) at holy places, and having seen (i.e. he who sees) me everywhere, having seen (i.e. visited) (i.e. he who visits) the countries of the meritorious people, he dwells in me.

159. O you best among men, he, having always narrated (i.e. he who narrates) a meritorious story in front of the people becomes merged in my body.

160. Having fasted (i.e. by fasting) on my day (i.e. on the day sacred to me), and having listened (i.e. by listening) to my account, and having kept (i.e. by keeping) awake at night, he becomes absorbed in me.

161. He who makes great sound by means of dancing, songs and musical instruments, and who recollects my name, becomes absorbed in me, O greatest brāhmaṇa.

162. My devotee is a holy place. He (i.e. Viṣṇu) remained in the sky and spoke to you to destroy the sin which you committed when you killed the crane:

163-166. "Go to the great-souled Mūka, the excellent holy place for the meritorious. O dear, by seeing Mūka, all great men are seen. Having seen and talked to them, and with affection for my contact, you have come to my house. That one, knowing piety, whose sin perishes after a thousand crores of births, sees me; and by that (i.e. by seeing me) he is pleased. O child, O innocent one, you saw (i.e. you could see) me because of my favour only; therefore take (from me) a boon which you have in your mind."

The brāhmaṇa said:

167. O lord, let our minds be fixed on you by all means. O lord of all the worlds, let us not like anything else except you.

Mādhava (i.e. Viṣṇu) said:

168-169. O innocent one, since such a thought always rises in your mind, therefore you will obtain in my body enjoyments like me (i.e. as I have); but O innocent one, your parents have not received worship from you. Having worshipped your parents, you will then come to (i.e. become one with) my body.

170. Due to the air of their sighs, and due to their great anger your penance again (and again) perishes; therefore, O brāhmaṇa, worship them daily.

171. I, or Brahmā or Śaṅkara cannot stop the (son from falling into) hell, on whom the anger of the parents falls (i.e. with whom the parents are angry).

172. Therefore, go to your parents, and carefully worship them. Then by their favour only, you (will) go to my position.

173. When (Viṣṇu) said this, the best brāhmaṇa said to the lord of the world: "O lord, O Acyuta, if you are pleased with me, (please) show me your (original) form."

174-175. Then the powerful Brahmaṇya (i.e. Viṣṇu), with his heart pleased, and out of love for the brāhmaṇa, showed his own form to the brāhmaṇa. The brāhmaṇa, saluting, (by prostrating himself) like a staff on the ground, Acyuta, the lord, holding a conch, a disc, a mace, a lotus, the cause of the entire world, filling the world with lustre, spoke to him again:

176-178. "Today my life is fruitful; today my eyes have become auspicious; today my hands are praiseworthy; O lord of the world, today I am blessed. Today my ancestors will go to the eternal world of Brahmā. O Janārdana, by your favour my relatives will be delighted today. Now all my desires have been fulfilled.

179. But (still) O lord, I wonder how the wise ones like Mūka very much know my account (i.e. what happened to me) that took place in another country.

180-181. A very handsome brāhmaṇa lived in the interior of his house; also in the house of the chaste lady, and above the head of the merchant, and also you lived in the Viṣṇu-temple of Mitrādrohaka. O brāhmaṇa, (please) explain it by (showing) favour to me."

The lord spoke:

182-184a. Mūka was always devoted to his parents; the chaste lady was always good; the trader spoke the truth and he was equal to all people; Adroha conquered his greed and desire; the Vaiṣṇava is said to be my devotee. I am pleased with the virtues of these (persons), (therefore) I gladly stay in their houses with Sarasvatī and Lakṣmī, O best brāhmaṇa.

The brāhmaṇa said:

184b-185. Those who know the ways of the world say (i.e. have said) in the smṛtis, purāṇas, sacred texts and Vedas that men become very sinful due to their contact with great sinners; how (then) do you stay in (their) houses?

The lord said:

186. Mūka is the doer of (i.e. does) all good things in the world. Even though he follows the livelihood of a cāṇḍāla, gods know him to be a brāhmaṇa.

187. As far as meritorious deeds are concerned, there is none like Mūka in (all) the worlds. He is always devoted to his parents. He has conquered the three worlds.

188. I, along with the hosts of gods, am pleased with his devotion to them (i.e. his parents). I remain in his house in the form of a brāhmaṇa, and (I also remain) in the sky.

189-190. O you who know Dharma, I always remain in the house of the chaste lady, in the residence of the merchant, in the abode of Adrohaka, and also in the house of the devotee of Viṣṇu; even for a short while, I do not forsake (them). Those other sinful people do not always see me.

191-192. Because of your religious merit and my favour, you have seen me. The cāṇḍāla, devoted to his parents, attained godhead. Therefore I gladly stay with him in his house. O son of a brāhmaṇa, I again and again talk to him.

193. I, the creator, live in his mind alone. He knows your account, so also the chaste lady and others.

194. I shall tell you their account in due order. Listen to it. Listening to it a mortal is completely free from the bondage of birth (and death).

195. There is no holier place than the father and the mother even among the gods of gods. He, who has worshipped his parents, is the best man.

196. The fruit of (obeying) the parents' order is the same as that of (obeying) the order of a deity or a preceptor. By adoring the parents a man goes to heaven; by harming (them) he goes to the Raurava (hell).

197. Such a man stays in my heart; I too remain in his heart. There is no difference between us. He is equal to me here (i.e. in this world) and in the next world.

198-199. In my charming city, in front of me, he enjoys inexhaustible enjoyments along with his relatives, and in the end dwells in me. Therefore, O best man, that Mūka knows the news in the three worlds. Why then should you be thus amazed?

The brāhmaṇa spoke:

200. What should be done, O lord of the world, if a man even after having realised the importance of worship to parents, does not do it, through delusion or ignorance?

The lord said:

201. He, who has shown devotion to (i.e. worshipped) his parents, for a day, or a month, or a fortnight, or half a fortnight or for a year, would go to my abode.

202. Having rendered his mind ill (i.e. if he worships the parents with evil thoughts in his mind) he would certainly go to hell. The worship of parents done earlier would be as good as not done (i.e. would be rendered useless).

203-204a. A man would get the fruit of devotion to (i.e. worship of) parents by offering a bull. Whatever, vegeterian or non-vegetarian food, garments or products of cows, is given to one's kinsmen has a lakhfold fruit.

204b-205. That intelligent son who has offered a śrāddha with all his wealth, remembers his (previous) births, and would obtain the fruit of the devotion to (i.e. worship of) his parents. In all the three worlds there is no greater sacrifice than a śrāddha.

206. Whatever is given here (i.e. at a śrāddha) obtains (i.e. brings) inexhaustible (fruit). Know that whatever is offered to others is myriad (times effective, while) what is offered to the kinsmen, is a lakh times (effective).

207-210. Offering a piṇḍa is a crore times effective; offering it to a brāhmaṇa is said to have an endless (fruit). He, who offers a piṇḍa of food into the water of the Ganges, at Gayā, at Prayāga, at Puṣkara, at Vārāṇasī, into the Siddhakuṇḍa, or at the confluence of the Ganges and the ocean, will certainly obtain salvation; and his parents, as the fruit of their existence, obtain eternal heaven (i.e. live in heaven eternally). He, who especially offers water mixed with sesamum into the Ganges, finds the way to salvation; then how much more (would he get) by offering a piṇḍa? A śrāddha offered on the bank of a river is a thousandfold effective (while the one offered) at the bank of a big river is a myriad times more effective.

211-213. Due to its contact with a common fruit a śrāddha would be a hundred times effective. He who offers a śrāddha on the new moon day, on the anniversary day of a Yuga[1], or either on the day of the lunar or the solar eclipse, gets an eternal world (i.e. lives eternally in a world like heaven). His parents also are pleased for a myriad years, after having given their son a blessing and an unending happiness. Therefore a son should gladly perform the pārvaṇa[2] (śrāddha) on a parvan day.

214. Performing this sacrifice in honour of the parents, he is free from the bondage of birth (and death). That śrāddha which is offered everyday is called nitya-śrāddha.

215-217a. He who gets it performed with faith gets an eternal world (i.e. lives eternally in a world like heaven). Also having performed a kāmya (i.e. optional) śrāddha according to the proper rite in the dark half of the month, he gets his desire or whatever he entertains in his mind satisfied. In the fifth fortnight, making the day of the full moon of Āṣāḍha[3] as the limit, he should perform a śrāddha, (not considering) whether the Sun has gone to the Virgo.

217b-218a. Those sixteen days, when the Sun has gone to the Virgo, are comparable with sacrifices accomplished with (the payment of) excellent fees.

218b. This optional śrāddha is very meritorious—auspiciousness comes from it.

219. In the absence (of having performed a śrāddha when the Sun is in Virgo), he should perform it in the dark half of the month or the like when the Sun is in Libra. When the new moon day occurs when the Sun is in Scorpio, the manes become disappointed.

220. After having given a very terrible curse, they again go to their own abodes. It is said that as a result of the curse of the manes, the son loses everything.

221-222a. Men get, in existence after existence, all these, viz. wealth, sons, glory, desired things, things that are likedand

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1. Yugâdyā—See note on 49.41.
2. Pārvaṇa—The general ceremony of offering oblations to all the manes at a parvan (for parvan, see note on 46.109).
3. Āṣāḍhi—Day of full moon in the month of Āṣāḍha.

(long life), as a result of a boon from the parents. So he should not forsake a mane.

222b-223a. A brāhmaṇa, having performed (i.e. who performs) the Nāndīmukha śrāddha[1] at the commencement of a marriage (-rite), a vow or a sacrifice, gets inexhaustible merit, and his family increases.

223b-224a. That man who behaves contrary to this, goes to hell. His family perishes, and he is unhappy as long as he lives.

224b-225. Then (i.e. at the time of marriage-rite etc.) he should first worship Gaṇeśa, Śambhu's son. Then he should worship the sixteen Mātṛs and after that the host of manes, beginning with the great grandfather, at the time of all Nāndīmukha śrāddhas.

226. The wise one should place (i.e. seat) all the brāhmaṇas facing the east. To them he should utter the words 'salutation (to you)'; on other occasions, he should employ the utterance 'svadhā'.

227. A man by offering water with piṇḍas (to the manes) at the time of the solar eclipse gets heaven (i.e. lives in heaven) eternally, and it nourishes the manes.

228. There (i.e. at the time of solar eclipse) a man should take a bath. A man, who does not offer water with piṇḍas to his manes according to his capacity, becomes a cāṇḍāla.

229. When the Moon is eclipsed by Rāhu (i.e. at the time of the lunar eclipse), all the presents made are equal to the present of land; all brāhmaṇas are like Vyāsa; all water is like (that of) the Ganges.

230. (A present made at the time) of the lunar eclipse, is said to be a lakh times effective, and that made at the time of the solar eclipse is ten lakh times effective. (The present made at the time) of the lunar eclipse into the water of the Ganges is a crore times effective; and (that made at the time) of the solar eclipse (into the water of the Ganges) is ten crores times effective.

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1. Nāndīmukha—A śrāddha ceremony performed in memory of the manes, preliminary to any festive occasion such as marriage etc.

231. The fruit of a dip in the Ganges when the Moon is eclipsed by Rāhu (i.e. at the time of the lunar eclipse) is the same as the fruit of a good gift of a lakh of cows.

232. He who plunges into (i.e. bathes in) the Ganges at the time of the lunar or the solar eclipse, has (in fact) taken bath at all holy places; why does he (i.e. should he) roam over the earth?

233-234. The eclipse of the Sun on a Sunday or of the Moon on a Monday is called Cūḍāmaṇi; a bath on this occasion is said (to give) unending fruit. That man, who having fasted on these occasions, gives water with piṇḍas at an ancient holy place, is settled in the Satyaloka.

The brāhmaṇa said:

235-236. You have said that a śrāddha offered to a mane is a great sacrifice. O father, what should a son do in old age? O god, please tell me carefully by doing what a wise son obtains the highest good in many existences (i.e. existence after existence).

The lord said:

237. In youth the father is said to be the son, in old age the son is said to be the father due to being required to be looked after, and not on account of his worshipping (his father).

238. A man should worship his father like a deity, and should love him like a son; he should not, even mentally, disobey his words.

239. That son, who gives succor to his sick father, gets eternal heaven (i.e. lives eternally in heaven), and is always honoured by gods.

240. The son, who sees the signs of death of a dying father, and worships him, would be equal to gods.

241. Listen to the characteristics—which I shall (now) describe—of the wise son, who gives (i.e. takes) his father (to) heaven by fasting only.

242. The merit of fasting would be equal to that of thousands of horse-sacrifices and hundreds of Rājasūya-sacrifices; the virtue (of the father and the son) is like that of (bathing) at a crore of holy places.

243. The best man, who dies in the water of the Ganges, would never drink (again) the milk of his mother (i.e. would not be reborn) and would get salvation.

244. He, who happens to cast his life at Vārāṇasī, enjoys the desired fruit, and lives in my body.

245. The man who dies at the (seven sacred places along the bank of) Brahmaputrā, follows the same (good) course as is followed by contemplating sages who practise perpetual celibacy.

246. He, who especially dies after having duly resorted to the north bank of Lohita, becomes equal to me.

247. O best brāhmaṇa, he who dies at the holy place called Urvaśīkeśa (on the bank) of the same Brahmaputrā, and is born (again), obtains everything, and is not tainted with sins.

248. The body of him, who dies in the house, is bound as long as the knot (of falsehood) remains in the house.

249. Every year one by one they are dropped. There is no escape from the bondage, even when the relatives and sons are watching.

250. He, who dies on a mountain, in a jungle or an inaccessible place where there is no water, gets a bad condition after death, and is again born as an insect.

251. He, whose funeral rites take place the next day, lives in (the hell called) Kumbhīpāka, for sixty thousand years.

252. He, who, without washing his hands or cleansing his mouth after eating food, touches an untouchable, or one who is fallen, lives, after death, in hell for a long time, and is born among the Mlecchas.

253. And he is born in many species of beings like the insects. Therefore he should not think that merit or sin has long lasting effect.

254. He obtains that (good) condition which men i.e. all mortals obtain after death as a result of their religious merit and meritorious deeds.

255. He, who, recollecting the names of Viṣṇu, dies at a sacred place, is purified from his sin, goes to heaven and is not tainted with sins.

256. A strong son, who carries the dead body of his father, undoubtedly gets the fruit of a horse-sacrifice.

257. A son should put fire into the father's mouth first (when the dead body is put) on the funeral pile, according to the rite purified by sacred hymns; then he should cremate him.

258. (He should say:) 'I cremate all the limbs of him; I cremate him who is possessed of greed and delusion, and who is covered with (i.e. full of) sin and merit. Let him go to divine worlds.'

259. Even the son should, after having cremated (the father's dead body), pass over to the collection of the ashes (of the burnt corpse). When the tenth day comes he should abandon wet garment.

260. Having cut off the red garment, he should throw it into fire or water. Then the wise man should perform the śrāddha on the eleventh day.

261-262. For the nourishment of the dead person's body he should feed one brāhmaṇa. He should give presents duly, and also a garment, a seat and sandals; (or should give) land etc. or an elephant or a horse etc. equal to (the price of) all the material. He should also present a black cow for getting free from all sins.

263. A śrāddha offered on the fourth day, after three fortnights, six months and a year and twelve monthly śrāddhas—these are the sixteen śrāddhas.

264. He who does not perform these with faith and according to his capacity, certainly becomes a goblin even if hundreds of śrāddhas are offered (in his honour).

265. He should for one year give a water-jar, or food with flesh—eternal and perishable—and in their absence should pass a month suffering patiently.

266. The wise, best brāhmaṇa, should, when a year has passed, perform a sapiṇḍīkaraṇa[1] śrāddha, according to the

1. Sapiṇḍa—A kinsman connected by the offering of the funeral rice-ball to the manes of the relatives upto the seventh generation (see Manu 5-60).

procedure (followed) at the pārvaṇa śrāddha.

267. The period of defilement caused by the death of one's father is one year; caused by the death of one's mother is six months only; and the period of defilement caused by the death of one's wife is three months; and half of it (is the period of defilement caused by the death) of one's son or brother.

268. The defilement caused by the death of sapiṇḍas lasts as long as he (i.e. the dead body) remains in the house. O son, I am (now) telling you what is prohibited for a son; listen.

269-270. He should observe celibacy, should have good conduct, and should not at all approach his wife. The time after seven ghaṭikās and prior to nine ghaṭikās should be known as Kutapa.[1] Whatever is given to the manes during this period is inexhaustible. Three are pure at a śrāddha: daughter's son, Kutapa and sesamum.

271-273a. Three are recommended here (i.e. at a śrāddha): truth, absence of anger and absence of haste. After having performed a śrāddha, he should avoid evening prayer, others' food, having a meal again (i.e. at night), copulation, giving and accepting gifts. A wise man should avoid a hundred prohibited things after having performed a śrāddha. Then only it (i.e. śrāddha) is properly performed (i.e. has its effect); this is what Brahmā himself has said.

273b-274. O son, listen to the old account of many (persons which) I am telling (now). They performed a śrāddha after having killed their preceptor's cow and (yet) went to heaven. By merely narrating their account, a śrāddha becomes inexhaustible (i.e. gives an inexhaustible fruit).

275-277a. The seven brāhmaṇa disciples of Vasiṣṭha, who practised good vows, desired and took, when the śrāddha of their manes approached, the dear sacrificial cow of their pre-

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Sapiṇḍikaraṇa—The performance of a particular śrāddha in honour of the deceased sapiṇḍas. It is performed at the end of one full year after the death of a relative, but now usually performed on the twelfth day after death as part of the funeral obsequies.

1. Kutapa—The eighth muhūrta or portion from the last daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of śrāddhas.

ceptor; gladly the seven brothers took her home for her products; killing that cow at a sacrifice, they reflected, and, gave the flesh of the cow to a brāhmaṇa and served the rest to brāhmaṇas.

277b-278a. After having finished the rites in honour of the manes, those brāhmaṇas, having taken the calf with them, gave it to their preceptor (and said to him): "A tiger ate up the cow."

278b-279a. Then he (i.e. the teacher) knowing by the power of his penance the reason of their (having told a lie), cursed his disciples: "You will become cāṇḍāla."

279b-281a. The brāhmaṇas remained there trembling and with the palms of their hands joined. They, who gave cow's flesh at a rite in honour of manes, and who thus had done thousands of prohibited things and great sins at the rites in honour of manes, were purified from the sins and went to heaven, O sinless one.

281b-282a. (They said to Vasiṣṭha:) "O lord, we have heard manifold things of the past. O you well-versed in religion, (please) forgive us and end the curse."

Vaisiṣṭha said:

282b-283. The curse is in proportion to your sin, and not by the consideration of dharma. Being born in castes like a cāṇḍāla, you will remember your former account. Your knowledge will not lapse, and your (power of) recollection also will not lapse.

284-285a. Having crossed the sinful birth, you will go to (i.e. attain) liberation. Then having cast their life, the brāhmaṇas, as a result of their preceptor's curse, were born as cāṇḍālas, but (still) were endowed with knowledge.

285b-286. However, remembering that former existence (of a brāhmaṇa), they did not drink the milk (i.e. did not suck their mothers' breasts). They died, and were born as deer; again they (died and) were born as cakravākas in a forest. Then they were born as white swans at the holy place of Mānasa and then as brāhmaṇas.

287-288a. Then, the magnanimous ones, being on the point

of death, died due to dejection. At that time there was a great king known as Dharmaketu. With his wives and paraphernalia he went to that holy place to bathe (there).

288b-289a. Then three swans, thinking, through delusion, of kingdom, enjoyment, women and food, departed to another world (i.e. died).

289b-290a. Others, thinking 'knowing Veda and Vedāṅgas we shall attain salvation', departed to another world (i.e. died).

290b-291. Three of them became kings and four excellent brāhmaṇas. At Kurukṣetra, they knew, by the power of their penance, Vedas and Vedāṅgas and the news from this and the other world.

292. Three of them were born in a royal family as kings deluded with conceit. Due to the lapse of their knowledge, they neither knew anything about the next world, nor about what was beneficial or otherwise to them.

293. Those brāhmaṇas, prompted by uncertainty, called their servant, and said to him: "Seeing our poverty go to the kings and quickly give them (this) letter."

294-295. (The letter read as:) "Those seven hunters in the Daśārṇa country were born as deer on the Kālañjara mountain. (They were again born) as Cakravāka in the Śaradvīpa, (and then) as swans in the Mānasa lake. They too are born as brāhmaṇas, who have mastered the Vedas, in Kurukṣetra. They are going on a long journey; why are you depressed?"

296. The servant took the letter, and showed it to the kings. The kings, having seen (i.e. read) the letter, abandoned their kingdom, and went to the brāhmaṇas.

297. Hearing their words (i.e. voice) the brāhmaṇas whose wealth was penance, went to them; and soon with them they went to (i.e. obtained) salvation.

298. Inexhaustible food and drink wait upon (i.e. are ready for) the manes of him, who on the occasion of a śrāddha, listens to this (account of) the seven hunters etc.

The brāhmaṇa said:

299. O Keśava, how can the rite (in honour) of the manes

of a poor brāhmaṇa, who is an ascetic, or who dwells in a forest or who is a householder, be accomplished?

The lord said:

300. If he performs the rites (in honour) of the manes by obtaining grass and wood and by asking for a cowrie, it (the fruit) is a lakhfold more.

301. All the sins of that man who performs the śrāddha (in honour) of his manes by not doing a hundred prohibited things, perish; and he goes to heaven.

302. A man, who in the absence of all (the requisite things for a śrāddha) gives, on the death-anniversary of his dead ancestor, grass to a cow, obtains the fruit of offering piṇḍas and more also.

303. Formerly, in the Vairāṭa country, an extremely wretched man wept. He wept because of having nothing with him when the death anniversary of his dead ancestor had approached.

304-305. Having wept for a pretty long time, he asked a wise brāhmaṇa: "O brāhmaṇa, today is the death anniversary of my deceased ancestor. Which (thing) being done would be beneficial? O you best among those who know the Vedas, I do not have wealth as much as (even) a cowrie. Advise me in such a way that I shall remain on the proper course of conduct."

The brāhmaṇa said:

306. O son, quickly go now at this time called Kutapa. Quickly give grass directed towards your manes, to a cow.

307. Then according to his advice, he took a bundle of grass, and became glad after having given it to a cow to nourish his dead ancestors.

308. By the power of this virtuous act he went to the abode of gods; and having enjoyed (in) the heaven, was (again) born in the family of the rich.

309. That wealthy man, due to his former merit, gave a piṇḍa in honour of his father, at the rite in honour of the dead ancestors, with (i.e. by spending) all his belongings and wealth.

310-311. Then after repeated performances (like this) for (i.e. during) one existence, he went to Viṣṇu's abode. Having enjoyed unending happiness there, he became (i.e. was born as) a sovereign emperor; since there is no greater merit than (what is obtained) from a rite in honour of the dead ancestors, therefore a man, free from jealousy, should carefully perform it according to his capacity.

312-313. A man who first reads this series of religious account of (various) persons, obtains the opportunity of bathing in the Ganges in every world. All the heap of sins committed in existence after existence perishes after having recited or read (this account even) once.

CHAPTER FIFTYONE

The Story of a Faithful Wife

Narottama said:

1. Of the thirty-three gods and others the lord is the author. He is the one who snatches them away, who protects them, is their father and originator.

2. Whatever fatigue we give to our speech (i.e. however hard we try to describe), we are not fit to describe him. Yet I have a kind of curiosity or thirst and hunger.

3-4a. The dear one should speak when something about what is done is asked. O lord, how does the loyal, chaste wife know the past? (Please) tell me fully as to what her power was.

The lord spoke:

4b-5a. O dear, I have told you (all this) before; yet O brāhmaṇa, you again have curiosity (to hear it). I shall tell you all that you have in your mind (to know).

5b-6a. A devoted, faithful, loyal wife is the (very) life of her husband. She is adorable even for gods and for sages expounding the Vedas.

6b-7a. There will be no great secrecy in honouring that woman who is the wife of a husband and who is regarded as most adorable in the world.

7b-8. O dear, formerly there was a very beautiful city in Madhyadeśa. In it (lived) a brāhmaṇa, chaste lady, named Sevyā. Due to the adverse effect of his former deeds, her husband became a leper (i.e. contracted leprosy).

9. She was always engaged in serving her husband with (pus) trickling from his wounds. She very much satisfied whatever desire of him she could satisfy according to her capacity.

10-11. She would always worship him like a deity, and free from jealousy would love him. Once, he saw an extremely beautiful prostitute, who was going along the road, and through folly became overpowered by the passion of love. Having heaved a very deep sigh, he became dejected.

12-14a. Hearing it, the good lady came out of her house and asked her husband: O lord, whence are you dejected? O lord, whence this (deep) sigh? Tell me what is dear to you—that should be or should not be done. I shall do whatever is dear to you; you alone are my dear lord. Tell me what you desire, O lord, I shall accomplish it according to my capacity."

14b-16a. When she had said this, he said to her: "O dear one, why do you talk in vain? Neither you nor I am able (to get what I want). It is not proper to talk fruitlessly. You are not entitled to asking (i.e. please do not ask) since my desire through folly, due to longing after the beautiful woman, is like that of a dwarf, who, remaining on the ground, desires (to pluck) the fruit of a tall tree. I am talking something that is difficult to accomplish for a couple and that is irrelevant."

The faithful wife said:

16b-19a. I shall be able to accomplish the object (only) after knowing what is going on in your mind. O lord, give me an order as to what is to be done. When I shall be able to accomplish your object difficult to accomplish, then only I will have great good in this and in the next world.

19b. Thus addressed, he was extremely pleased, and said these words.

20-21a. "It is certain that a person asks for a sinful thing because of his practice of doing such things. My mind is burning after having seen that perfectly beautiful prostitute of wholly spotless limbs going on this way.

21b-23a. If, through your favour, I get that one who is in the prime of youth, then my existence will be fruitful; O good lady, do what is good to me. If that beautiful woman does not come to me, who am a leper, a distressed person, stinking with the odour of pus, having fresh wounds, then it is proper for me to die."

23b-24a. Having heard the words uttered by him, the good lady said: "O lord, I shall do (everything) according to my capacity; be steady."

24b-26. Having mentally reflected, she, at the end of night, in the early morning, took cowdung and a broom, and gladly went. Having reached the prostitute's house, and having cleansed the courtyard she gladly gave (i.e. besmeared with) cowdung to the street and the wall(s). She hurriedly returned home through the fear of being seen by people.

27-29a. In this manner the good lady acted for three days. Then the prostitute also asked her male and female servants: "Who has done (these) good things in the courtyard? Though I did not tell (i.e. order anyone), who has decorated the streets, quadrangles and walls with lovely (drawings etc.)?"

29b-30a. They, having consulted one another, replied to the prostitute: "O good lady, we have not done this work; we have not done the cleansing."

30b-31a. She was amazed and (kept on) thinking. When the night was over, she saw her (i.e. the chaste wife) having again come over there.

31b-34a. Having seen that great good lady—a loyal wife—she clasped her feet, and said: "(Please) forgive me. O you loyal wife, you are as it were darting for the destruction of these—viz. (my) life, body, wealth, glory, (my) aims and (my) fame. O good lady, whatever you ask for—viz. gold, gems, jewels or garments or any other desired object—I shall certainly always give it to you."

34b-35. Then the good lady said to her: "I have nothing to do with wealth. I have some other piece of work (to be done) by

you. I shall tell it if you will do it. Then I will have delight in my heart, (thinking) 'Now you have done everything.' "

The prostitute said:

36. O you loyal wife, I shall truly (i.e. surely) do (what you tell me); (please) speak out quickly. O mother, protect me, quickly tell me my mission.

37. Due to bashfulness she spoke out humble words that were dear to her (i.e. the chaste lady); the prostitute, having thought for a while, said with patience:

38. "I shall be very unhappy in the company of the leper, stinking with pus. I shall do it (i.e. give him company) for a day, if he comes to my house."

The faithful wife said:

39. O beautiful lady, tonight I shall come to your house, and will take (back) to my house, my husband, who will have enjoyed what he wants to enjoy.

The prostitute said:

40-41. O loyal wife, O illustrious lady, quickly go (back) to your house; let your husband come to my house at midnight. I have many lovers—kings and (others) like them. One of them always stays in my house.

42. Today I shall keep the house free (from) them for your fear (i.e. lest you may fear). Let your husband come, and having met me, let him go (back).

43-44. Having heard this, that good lady went home, and informed her husband: "O lord your mission (i.e. the mission you entrusted to me) is successful. She tells you to go to her house tonight. She has many masters; (so) there is no time (i.e. opportunity) for you (i.e. she cannot remain in your company for a long time)."

The brāhmaṇa said:

45. How shall I go to her house? I cannot walk. Knowing this how can I have patience? How can the work to be done be accomplished?

The faithful wife said:

46. Putting you on my back I shall take you to her house; and after (your) work is done, I shall bring you back along the same path.

The brāhmaṇa said:

47. O auspicious one, by your doing this, all I want will be done, since what you have done is unbearable for even ladies.

48-49. In the beautiful city, there was always ample wealth in the house of a rich man. The citizens and the king heard that at that time (i.e. during that night) it was stolen. Hearing about it the king called all the officers keeping watch at night, and angrily said to them: "If you desire to live, then today hand over the thief to me."

50. Receiving the king's order, they, agitated with the desire to capture the thief, forcibly arrested the thief by the king's order.

51-52. Māṇḍavya, the excellent sage, having great lustre and resembling fire, best among the contemplating sages, remained in abstract meditation at the root of a tree in a dense forest in the outskirts of the city. With wind having entered the tubular organ[1] of his body, he did not cognise anything.

53. Seeing that great sage, resembling Brahman, and remaining (in abstract meditation), the wicked ones (said:) "This is a thief; the rogue, of a wonderful form, lives in the forest."

54. Saying so the sinful ones bound the best sage. He did not say (anything to) nor did he see those very terrible men.

55. Then the king said this: "I have (now) secured the thief. On the path at the gate in the vicinity (of the city) inflict a severe punishment on him."

56. The sage Māṇḍavya was fixed to the stake there on the road. They inserted the stake into the anus upto (i.e. the stake went through his body) the head.

1 Nāḍī—tubular organ of the body.

57. Due to his having restrained his senses, he, whose body was pierced through at the stake, was not conscious of the pain. Others also punished him as they liked.

58. In the meanwhile, the loyal wife took her husband on her back and went (to the prostitute's house) in the pitchy darkness.

59. Due to the contact of the leper, the stinking odour came (to the sage). Due to the contact of the leper, the abstract meditation of the sage was verily disturbed.

Māṇḍavya spoke:

60. May he, who caused me affliction, causing pain to my body, be consumed to ashes before the sun rises.

61. He, who was thus addressed by Māṇḍavya, fell on the ground. Then the loyal wife said: "Certainly the sun[1] shall not rise."

62. Then taking him to the house, for three days she remained in the house, and supported her husband lying on a beautiful bed.

63-64. Having cursed him (i.e. the chaste lady's husband), the sage went to the desired country. When, for three days the sun did not rise, gods, seeing all the three worlds including the mobile and the immobile distressed, led by Indra, went to the grandsire.

65. The gods reported the matter to the Lotus-born (god Brahmā). "We do not know the cause (of this). You (please) do whatever is proper for us."

Brahmā said:

66. Due to what has happened to the chaste lady and to sage Māṇḍavya, the sun is not rising.

67. O Brāhmaṇa, then the gods led by Brahmā, quickly went to the earth, to the leper, in the aeroplanes.

68. Due to the brightness of the aeroplanes, and the rays of (i.e. shooting from the bodies of) the sages, in the interior of the houses and not elsewhere it appeared as it were a hundred suns (had arisen).

1. Bradhna = the sun. The words Sūra (in v. 69) and Khaga (in v. 76) have the same meaning.

69. "Oh I am doomed ! How is it that the sun has come to (i.e. his rays have reached) my house?" She saw the gods with the aeroplanes resembling swans.

70-71. In the meanwhile, Brahmā said to that loyal wife: "How do you like it since all gods, brāhmaṇas and cows (are about to) die? O mother, give up your anger towards sun-rise."

The faithful wife said:

72-73. Surpassing all people my husband alone is my lord; but due to the curse of the sage he will die when the sun rises; for this reason only I cursed the sun. (I have not done so) through anger, delusion, greed, or desire of carnal gratification or hatred.

Brahmā said:

74. There will be good to the three worlds by the death of one. Thereby (i.e. by saving the worlds), O mother, you will earn more merit.

75. The chaste lady there said to Brahmā in front of the gods: "I do not really like any good by abandoning my husband."

Brahmā said:

76-78. O good lady, when the sun rises, and your husband is consumed to ashes and when the three worlds are composed, I shall do good to you. From the ashes a man, resembling the god of love in lustre, will be born. He, your husband, will be endowed with all qualities and you will always be like Rati. Your couple will be honoured in heaven, as Hari is worshipped by gods and as Lakṣmī is honoured (by them). Therefore (please) do as I tell you.

The faithful wife said:

79. O Brahman, which worlds shall I, a widow on the death of my husband condemned by people, and with my customary practices foiled and having become unrighteous, go to?

Brahmā said:

80. So you are not at fault. Your husband is not dead yet. Due to our words the leper will become (handsome like) the god of love.

81. When the creator was speaking like this, she having reflected for a moment, said: "All right." Then the sun rose.

82-83. Afflicted by the sage's curse he was turned into ashes. From the ashes the brāhmaṇa, oppressed by (passion of) love, came out. Having seen him, all the citizens were amazed, the hosts of gods were delighted, and the people became more composed.

84. That good lady went to heaven along with her husband in an aeroplane that was like the sun in colour and that had come from heaven.

85. Thus, since the chaste lady is auspicious and like me, therefore she knows the account of the past, future and present.

86. The sin of him, committed in existence after existence, who recites to others this excellent, meritorious account, perishes.

87. He obtains inexhaustible heaven (i.e. lives eternally in heaven), and is united with gods. O good brāhmaṇa, a brāhmaṇa gets (mastery over) the Veda in every existence.

88. He who listens to it (just) once, becomes purified, and is freed from the stream of sins. He obtains (i.e. goes to) heaven, and fallen from heaven, becomes a rich man.

CHAPTER FIFTYTWO

On Women's Conduct

The brāhmaṇa said:

1. O Viṣṇu, how was there (i.e. for what reason was there) a wound of the stake on the body of Māṇḍavya (i.e. why was he fixed on the stake)? How (i.e. for what reason) leprosy spread on the body of the husband of the loyal wife?

Hari said:

2. As a child, Māṇḍavya inadvertently put (i.e. inserted) a straw into the abdomen of a cricket, and abandoned her through folly.

3. That brāhmaṇa, who was ignorant of dharma, due to that blemish, experienced a poignant pain day and night.

4. But being engaged in abstract meditation he did not feel (the agony) caused by the stake. Due to his great practice in deep meditation, the sage did not experience the full poignancy.

5. O best brāhmaṇa, due to the brāhmaṇa leper's having harmed a brāhmaṇa, and due to his not having restrained his senses, there was leprosy, stinking with pus on his body.

6. O brāhmaṇa, formerly he had offered four young girls and also three daughters to brāhmaṇas, therefore he (obtained) that chaste (woman as his) wife.

7. Due to her only, he would be equal to me. Why should you be amazed ? Know that the previous karma (is the cause).

The brāhmaṇa said:

8. He, whose wife is unruly and wicked, will not certainly get heaven; since, O lord, her life is like this, good of all is desired.

Hari said:

9. There are certain unruly and wicked wives of a man who gives everything. Among them the man should not think about her who cannot be protected.

10. To women none is dear; nor is there anyone that is not dear to them. Like cows looking for newer and newer grass they look for newer and newer lover.

11. A woman certainly resorts to a man who is poor, ugly, or who is not virtuous or who does not come from a good family or who is a servant.

12. A young married woman after leaving her husband, who is endowed with virtues, who belongs to a good family, who is very rich, who is handsome, and adept in sex would resort to a mean man.

13. O brāhmaṇa, listen to the dialogue between Umā and Nārada, by (listening to) which you would fully know the various actions of women.

14-15. O brāhmaṇa, the sage Nārada was naturally inquisitive about everything. Thinking to himself, he went to the excellent mountain Kailāsa, in the Himālaya, which was (Śiva's) dwelling connected with the legend of Nandi. The magnanimous sage, having saluted Pārvatī, asked her:

16. "O goddess, I am eager to know about the ill acts of women. You are connected with the occupation of young married women.

17. You truly know the heart of all women. Therefore, please tell everything to me, who am humble and ignorant."

The goddess said:

18. In this existence (as women) which is fit to be united with, whether it is appropriate or not, the heart of women is undoubtedly always fixed upon men.

19. O Nārada, it is true, (quite) true, that the vulva of women becomes moistened on seeing a well-dressed man, whether he is her brother or son.

20. When there is no place, no moment or no suitor (available), then (only) the chastity of women happens to be there.

21. A woman is like a pot of ghee; a man is like a burning charcoal. Therefore one should not keep ghee and fire at one place.

22. O son, as the driver of an elephant brings him under control with a goad or a mallet, (exactly) in the same way the protector of women (brings them under control).

23. Her father protects her in her childhood; her husband protects her in her youth; her sons protect her in her old age. A woman never deserves freedom.

24. So due to her freedom and her own desire, a beautiful clever woman, sought after by a man, would act according to her urge.

25. As cooked food, in the absence of protection, is controlled by (i.e. eaten by) dogs and crows, in the same way, a young woman would become corrupt due to freedom.

26. Again, the family would be spoiled due to her contact. He who is born from the seed of another man (than his own father) is of a mixed caste.

27. Commixture of castes is caused by paramours. The sinner (who commits it) would certainly live in hell. All (such sinners) are born as insects on the earth.

28. Then O son of a brāhmaṇa, such a man is taken to (i.e. born in) a Mleccha family. Since due to a corrupt wife the family would perish, therefore a man should not have a corrupt wife.

29. That mean man who even after knowing the fault of women, endures it, would remain in the fearful Raurava (hell) with his dead ancestors.

30. Some woman causes the family to fall, some emancipates the family. Therefore, making all efforts, a wise man should marry a woman born in a good family.

31. A woman is impartial to both the families (i.e. that of her father and that of her husband), and brings them together. A good woman emancipates the families (i.e. members of both the families), (while) a wicked one causes them to fall.

32. They say that in the mundane existence, heaven, (good of) the family, blemish, success or failure, son, daughter, friend depend upon woman.

33. Therefore a wise man should marry one or the other for raising progeny. She is the abode of many blemishes.

34. The husband, who approaches his wife during menses, becomes the killer of a brāhmaṇa or of an embryo, and goes to hell.

35. He, a sinner, who, through delusion dislikes and deserts a chaste wife, commits that sin which (he would have committed) by killing her, and having experienced the fruits of that (sin), he would go to hell.

36. By kidnapping a woman, a man (i.e. the man who kidnaps) would go to (i.e. would be born in) the family of a cāṇḍāla. In the same way a man becomes fallen by abandoning his wife.

37. Such a man would, placing his wife on his shoulder, live for a long time in Yama's city. Her feces and urine would always fall on his head.

38. Thus for thousands of years the wicked one carries (on his shoulders) the burden (of his wife). Again he would go to (i.e. live in) Raurava for as many years as there are hairs on the body.

39. He again descends (i.e. is born) among the insects, and then goes to (i.e. obtains) the existence of man. Then due to former blemish, he obtains (i.e. is involved in) quarrel and (suffers from) grief.

40-41a. Having thus obtained three births, a man is free from sin. His wife, suffering in hell for that much period, and being born as a female crow and a female fox, and having eaten the filth of leavings of food, would become a widow in the human world.

41b-43a. And a man, a practised deceiver, who would approach (i.e. cohabit with) a cāṇḍāla woman or a Mleccha woman or a Pulkasa woman, having suffered there (i.e. in the hell) twice, thrice or four times that period (is reborn), and having cohabited with his mother, his preceptor's wife, a brāhmaṇa woman, a queen or someone else who is the wife of a superior person, is not born again (i.e. eternally lives in hell only).

43b-44. There is no requital after having cohabited with (i.e. for one who cohabits with) his sister, his son's wife, sister or daughter-in-law, his paternal uncle's wife, the sister of his father or mother or any other woman (than his own wife).

45-46a. He would be the killer of a brāhmaṇa, would be blind and dull of speech. Being deaf in ears he falls, and there is no atonement (for the sin of him also) who has uttered very obscene words about women as a class.

The brāhmaṇa said:

46b-47a. O lord, having done such bad deeds, how is liberation (possible) (for such a man)? (Please) tell it to me. I really want to hear (about it).

The lord said:

47b-48a. Having gone to (i.e. cohabited with) them (i.e. one, who cohabits with these women), dies after embracing a

doll of heated iron, and then being pure, goes to the other world.

48b-49a. All the sin of that man, who leaves the householder's stage and becomes intent on me and always remembers Govinda, perishes.

49b-52a. (Even if) he has committed a myriad of brāhmaṇacides by approaching (i.e. cohabitting with) his preceptor's wife, or has committed a hundred lakh of sins by drinking spirituous liquor distilled from rice etc. or has kept gold etc. with him for a long time after having snatched it—all these and other great sins of such a man perish as cotton or hay perishes (is burnt) after having come in contact with fire. Therefore, a man would be purified after having recollected my name i.e. Govinda.

52b-53a. That man, who lives in the householder's stage (i.e. as a householder) and having worshipped him (i.e. who loudly recites Govinda's name and worships him), is free from sin.

53b-55. That man obtains fruit equal to the fruit obtained by giving away a crore of cows on a solar eclipse day at the bank of the Ganges—or that which is a thousand times more—by reciting the name of Govinda, and he would eternally live in my city. Such a man becomes a sovereign king after having lived in (my) house according to his desire.

56-57. A man having listened to my story (narrated) in a Purāṇa, becomes equal to me. Having narrated the Purāṇa (to others) he would obtain intimate union with me. Therefore one should always carefully listen to and cause (others) to listen to a Purāṇa—the store of dharma; (i.e. should recite it to others). Such a man would go to (i.e. be united with) Viṣṇu's body.

58. O son of a brāhmaṇa, listen to another thing also, which I shall narrate fully, as to what would happen (i.e. what is to be done) according to the circumstances when a sin with reference to a woman is committed.

59. A man should, on an auspicious day, present a jar of water—giving great fruit—along with the gift of all seeds to a brāhmaṇa. That moment only he is purified forthwith.

60. He should give the seeds of all grains etc., to a brāh-

maṇa at the (proper) time. Having destroyed all his sins, he obtains heaven eternally.

61-62a. O brāhmaṇa sage, I shall tell you about the strong virtue of a chaste woman. Her family becomes pure; and prosperity always prevails (in her family). Both the families obtain heaven, and also her husband and she herself (go to heaven).

62b. O brāhmaṇa, the virtue of a faithful, devoted wife has been forgotten (to be told) to you who have been asking (about it).

63-64a. I shall again tell what is beneficial to the worlds and auspicious as regards the women. Those meritorious women, having got up early go, after the chaste lady, to my position, as a result of their religious merit.

64b-66a. (The vow) is recommended for six months, or an year or more. The chaste woman, as long as she is pure, would go to heaven. The woman, who follows her husband, takes him, who is a drunkard, the killer of a brāhmaṇa, or full of all sins, to heaven from the mud (of sin).

66b-67a. He shines like the god of love, and she is charming like Rati. In the world only, she experiences unending pleasure.

67b-68a. She, who, on the death of her lord at a distant place, after having got his insignia, dies through her prowess as a chaste woman, emancipates her husband from sin.

68b-69a. If the chaste woman, when her husband is dead in another country, takes the insignia of her husband, she would go to heaven after having lain (i.e. if she lies) on (the pile of funeral) fire.

69b-70a. A brāhmaṇa woman who follows her dead husband, would not take herself and her husband to heaven, as a result of killing herself.

70b-71a. By the command of Brahmā, a brāhmaṇa woman should not die (by going to the cremation ground) with (the dead body of) her husband. She, becomes a killer of herself, (by thus dying with her husband. So she should not die like this), but (should) become a recluse.

Narottama said:

71b-72a. Of all the castes, a brāhmaṇa is recommended to

be praiseworthy. What is meritorious here for an eminent brāhmaṇa, and what is its opposite (i.e. sinful)?

The lord said:

72b-74a. A rash act is never proper for a brāhmaṇa woman. A man (who lures her to do such an act) is a killer of a brāhmaṇa. Therefore, O brāhmaṇa, I shall tell you which vow a brāhmaṇa woman should observe; please listen properly.

74b-75a. She should never eat flesh brought from a market. (Then) she would obtain the fruit of the performance of thousands of horse-sacrifices, at the end of the year.

75b-77a. Worship of the desired deity is the best vow (in honour) of Hari. Without jealousy she should also offer water and piṇḍa to her husband. The chaste woman will be suddenly united with her husband in the heaven of Viṣṇu; (and will live with him there) for crores of thousands of ages and crores of hundreds of ages.

77b-79a. From there the brāhmaṇa woman will come out, after having received a great vow. She would emancipate thousands and hundreds (of members) of both the families (i.e. her father's family and her husband's family). Therefore, relatives, sons, brothers etc. should never curb (her) and should not make her lose her vow.

79b-82. A widow should not observe the vow when Viṣṇu's day occurs. The unfortunate one again becomes a widow existence after existence. She who eats fish and flesh, goes to hell (i.e. lives in hell) for a long time, due to the wrong performance of the vows, and certainly becomes a bitch. That wicked widow, who cohabits (with a man) is the destroyer of the family, and having sufferel (i.e. lived) in hells, she becomes (i.e. is born) as a female vulture for ten births. Then becoming (i.e. being born as) a female jackal she would be born as a human being.

83a. Similarly she who becomes a widow in her childhood becomes a maid (if she errs in the performance of vows).

The brāhmaṇa said:

83b-84a. Tell me (about) the fruit (that one would get) by offering (one's) daughter (to a proper bridegroom) and also

tell me the fruit (that one gets) by (offering) a maid. O lord, tell me about the (proper) procedure about this, if you favour me.

The lord said:

84b-85a. Listen to the fruit (which one would get) by (offering one's) daughter (to a bridegroom), who is endowed with (good) form (i.e. who is handsome), who is endowed with virtues, who hails from a good family, who is youthful, who is wealthy.

85b-86a. He, who gives his daughter united (i.e. decorated) with all ornaments, has (indeed) given the entire earth, with mountains, forests and jungles.

86b-87a. The giver would certainly get the fruit of offering his daughter (decorated with) half (the number of) ornaments. The fruit of offering a daughter without ornaments would be a quarter (of the fruit mentioned above).

87b-88a. A man who receives the price for his daughter goes to hell. The ignorant man, after having sold his daughter (i.e. who accepts the price for his daughter), never comes back from hell.

88b-89a. He, who, through greed, offers his daughter to a man who is not suitable (for her), goes to the Raurava hell and (then) is born as a cāṇḍāla.

89b-90a. Therefore a wise man never takes from his son-in-law the price for his daughter. What he willingly gives is inexhaustible for him (i.e. gives him an inexhaustible fruit).

90b-91a. All that land, a cow, gold, wealth, garments, corn which he gives to his son-in-law and the presents made to his daughter at the time of her marriage becomes (i.e. leads to an) inexhaustible (fruit).

91b-92a. O child, whatever presents are given to the bride at her marriage by those who belong to her family or by those who belong to other families (than her own family) become inexhaustible.

92b-93a. The donor does (i.e. should) not remember the gift, nor does (i.e. should) the recipient ask for it. Both (who remember what he gives, and who asks for a present) go to hell like a pot the rope of which is cut off.

93b-94a. So a good man should give presents to a bride at her marriage. By not giving such a present one goes to hell and becomes (i.e. is born as) a maid-servant.

94b-95a. A daughter is not given in marriage to anyone of these six types of men, viz. one who lives very near, one who lives far away, one who is extremely opulent, one who is very poor, who does not have a high descent, or who is a fool.

95b-96a. Similarly a daughter is not given to a very old man, or to him who is very miserable or to him who lives in (another) country, to him who becomes very angry or to him who is not content.

96b. A man, giving (i.e. who gives) his daughter to (anyone of) these obtains (i.e. goes to) hell.

97a. (A man, who gives his daughter to an unsuitable man) through greed, through being honoured or who exchanges the bride (at the time of marriage), goes to hell.

97b-98a. By offering a dear, young, beautiful woman (i.e. a maiden) along with ornaments and bed, to (one of) the sages, a man would obtain unending fruit.

98b-99a. The fruit of a young virgin and a girl eight years old is the same. One should be given to a suitor, the other one to a brāhmaṇa.

99b-100. A wise man, without troubling himself, should offer a purchased daughter to god. Till the end of the Kalpa he would get (i.e. live in) heaven, and would be a king or a very rich man on the earth; and in every birth he would get a very beautiful, fine wife.

101-103. The sin of that man, who everyday listens to this excellent auspicious account, perishes and he masters all sacred works. He would get eternal heaven (i.e. would eternally live in heaven), and would become dear to women. A kṣatriya becomes victorious and certainly a king also. Listening to it removes sins committed in birth after birth. In the same way, an excellent woman receives good fortune (i.e. the auspicious state of wife-hood).

CHAPTER FIFTYTHREE

Non-Covetousness of a Śūdra

The brāhmaṇa said:

1. O lord, if you favour me, (please) tell me fully about the life and matchless prowess of the trader.

The lord said:

2. A man should give (presents) with truthfulness, without greed, and without jealousy. (It may be said) that he would thus always well-accomplish a hundred sacrifices, in which sumptuous fees are given.

3. Due to truth (alone), the sun rises; also the wind blows; the ocean would (i.e. does) not cross its boundary nor would (i.e. does) the Tortoise avert (sustaining) the earth.

4. Due to truth (alone) the worlds stand (undisturbed), and also all mountains. That being, who swerves from truth, becomes a denizen of the nether world.

5. He, who always sticks to speaking the truth, and is always engaged in (doing) truthful deeds, having physically gone to heaven, would become one with Acyuta (i.e. Viṣṇu).

6. All the sages reached me by truthfulness, and (then) final beatitude. By truthfulness (alone) king Yudhiṣṭhira physically went to heaven.

7. Having conquered the entire host of his enemies, he righteously protected the world. He also performed the difficult Rājasūya sacrifice.

8-10a. (A king) should always feed eighty-four thousand brāhmaṇas in (i.e. serving the food in) golden plates and utensils, and having fed them (like this), he should dismiss them after giving the utensils to them. He should give the brāhmaṇas wealth other than that which is liked by them. Then seeing that the host of brāhmaṇas is not poor (i.e. is rich with the gifts) he should dismiss it.

10b-c. In the same way, a king, being free from jealousy, should everyday, truthfully feed sixteen thousand snātakas.[1]

1. Snātaka—One who has bathed i.e. performed ablutions, i.e. a brāhmaṇa, who, after performing the ceremonial lustrations required on his

11. They have beforehand stayed in his house with a desire for his victory. He has indeed conquered the entire world due to his showing favour for their life.

12. Due to truthfulness, Bali, the demon-king, will become Indra. I again and again stay in the house of him, who dwells in Pātāla.

13. I eternally stay in the heart of him, who does meritorious deeds; and (so) I had bound him (i.e. Bali to Pātāla) after freeing him from his existence as a demon.

14-15a. I give lower position, (or) godhead, (or) the position of Indra. Due to his truthfulness, king Hariścandra became settled in the Satyaloka, with his pure body and along with his vehicles and paraphernalia.

15b-16a. Many kings, and also others who were siddhas and great sages, who were wise and ascetics became settled in the Satya(-loka).

16b. Therefore a man, who is devoted to truth, is capable of crossing the mundane existence.

17. The magnanimous trader was well-settled in true speech (i.e. spoke the truth). As far as speaking the truth is concerned, there is none else like him in the world.

18. If a thousand horse-sacrifices and truth are weighed together, truth is superior to a thousand horse-sacrifices.

19-20a. Everything would be accomplished by means of truth; a truthful man cannot be overcome. That cow Bahulā went to heaven through speaking the truth. Having put together the entire people, she would not be reborn.

20b-21. So also he always observes (but) never tells a lie. He is very clever in purchasing or selling costly or cheap things. Especially for a witness telling the truth is commendable.

22-23a. Witnesses, having told the truth (i.e. who have told the truth), have gone to the inexhaustible heaven (i.e.

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finishing his studentship as a brahmacārin under a religious teacher, returns home and begins the second stage of his life as a gṛhastha. There are three kinds of Snātakas: (1) Vidyāśnātaka (as above); (2) Vratasnātaka—one who has completed the vows such as fasting, continence etc. without the Vedas; (3) Ubhayavratasnātaka—who has both the qualifications of Vidyāsnātaka and Vratasnātaka.

have eternally lived in heaven). If an eloquent speaker speaks the truth after having gone to an assembly, he goes to Brahmā's abode (a destination) difficult (to be reached) by other sacrifices.

23b-24a. He, who speaks the truth in an assembly, would obtain the fruit of (the performance of) a horse-sacrifice. He having told a lie (i.e. who tells a lie) through greed or hatred, goes to Raurava hell.

24b-25a. The trader who witnesses everything, and who is brave among people, would become a god in heaven especially due to his having given up greed.

25b-26. A certain glorious śūdra was never greedy. He often subsisted on vegetables or gleanings of corn with great difficulty. He put on a tattered garment and always had two pots in his hand.

27-28. Always being free from greed, he did not accept others' belongings (i.e. did not accept anything from others). To know him (i.e. to test him), I took a pair of garments, and stood (waiting) with respect (for him), having kept it down the bank of a river. Having seen (i.e. though he saw) that pair of garments, he did not think (i.e. desire) to have it.

29-30. Knowing it as belonging to someone else, he patiently went home. Then, thinking that the pair of garments was insignificant, I dropped an udumbara fruit containing gold on the river-bank.

31-32. He saw that wonderful (fruit) on his way. 'It may be useful, but appears to be artificial. And if now I take it, my greedlessness has surely gone. It is hard to protect it; and it is a place of ego (i.e. would make me egoistic).

33. Where there is greed, there is acquisition; greed proceeds from acquisition. Hell is eternally to be reached by a person who is seized by greed (i.e. a person seized by greed eternally dwells in hell).

34-37a. If worthless wealth remains in our house, my wife and sons would indulge in extravagance. Due to extravagance desire springs up; due to excitement confusion of mind arises; due to confusion there are delusion and pride and then anger and greed. Due to the exuberance of these penance will perish;

(and) when penance has exhausted, sins deluding the mind proceed; and bound by those chains, he never gets freedom'.

37b-38. Thinking (like) this, the śūdra abandoned it, and went home. Gods, being happy, gladly said: 'Well (done), well (done).' Taking the form of a naked mendicant, I went to his house.

39-40. Having gone there, I talked about the past action in accordance with his destiny. Then due to (my being in) the vicinity and due to the restlessness of the people, his wife came (out), and asked about the factor that led to his luck. I then quickly told her whatever struck my mind.

41-43a. I mildly told her the cause of the noise that was in (i.e. that had occurred to) my mind. "O you illustrious one, today your husband, like an ignorant man, forsook what was given by fate; here (i.e. in this world), wealth will not come again (once it is ignored). As long as he lives, he will experience ill luck. O mother, go to your vacant house, and ask him about that (udumbara-fruit) which he did not take."

43b-45a. Having heard those auspicious words, she approached her husband and spoke to him. Having heard the bad news, he was amazed. Having thought (for a while), with her he came to me. He mildly said to (i.e. requested) me: "O mendicant, you (please) explain it."

The mendicant said:

45b-46a. How, O son, how did you, in contempt, ignore like a blade of grass, (the fruit) which you saw, and which for a long time was pure? So, O son, fortune is never without thorns (i.e. difficulties).

46b-47. Matchless prosperity or bravery withers. You will see (that you have caused) great grief to your relatives from their birth to their death; and you will certainly have the same course as the dead always have.

48. Therefore, quickly take it, and enjoy prosperity without any difficulty, and also matchless, excellent wealth and bravery causing wonder to the people.

The śūdra said:

49. I do not long for wealth; wealth is a trap in the

mundane existence. A man who has fallen (i.e. has gone astray) in getting it, would not attain salvation.

50. (Please) listen to the defect due to wealth in this and the next world. (A man who has wealth has) fear from a thief, from (his) kinsmen, from kings and robbers also.

51-52. All mortals—(all) hosts of beasts or fish—are always longing for killing. Then how can wealth always give happiness to them who have it? Wealth ends one's life and causes sins. It is a dear abode to death and others and a great primary cause of adversity.

The mendicant said:

53. He, who has wealth, has friends; he, who has wealth, has relatives; (his) family (is noble); he (alone) has good character, wisdom, handsomeness, enjoyments, success and happiness.

54. How can he, who is without money, and who is forsaken by his sons and wife, have friends? How can such wretched people have good deeds in (their) life?

55. Good deeds like sacrifice etc. are helpful. Giving (gifts) is a staircase (leading) to heaven. This is not possible in the case of a person having no money.

56. Preserving and performing vows, listening amply to (accounts about) dharma etc., offering sacrifices (i.e. śrāddhas) to manes, (visiting) sacred places are not possible for a man having no wealth.

57. Similarly, remedy for a disease, wholesome diet, collection of medicines, protection, fight with and victory over enemies are certainly not possible for such a man.

58. The livelihood of women during their life is had by wealth only; and also good or bad deeds of the past, future and present (times) are possible (by means of wealth alone).

59. Therefore, he, who has ample wealth, can have enjoyments as he likes. By giving (wealth) you will soon obtain heaven from (i.e. after going from) here (i.e. this world).

The Śūdra said:

60-61. Every vow is (performed) if there is absence of desire (i.e. absence of desire is a vow in itself). Living at a

sacred place is due to absence of anger (i.e. absence of anger is residence at a sacred place). Kindness is like muttering prayers; and contentment is pure wealth. Harmlessness is the greatest achievement; and living by gleaning corn is excellent. Eating vegetarian food or fasting is like (drinking) nectar, O you, who torment your enemies.

62. Contentment is my great enjoyment; and a cowrie is my great gift To me the wife of another man is like my mother, and wealth of others is like a clod.

63. Others' wives are like serpents; all this is my sacrifice. Therefore, O you mine of virtues, I do (i.e. did) not take it. (I am telling you) the truth, and truth (only).

64a. It is better to keep away from mud and not to touch it than wash the hands after touching it.

64b-65. When, O best man, he spoke like this, shower of flowers thrown by all gods fell on his head and body. The gods beat the drums, and the hosts of the celestial damsels danced.

66-67. The chief of Gandharvas sang (songs in his praise), and an aeroplane came down from heaven. The hosts of gods there said: "Get into this aeroplane. Reaching Satyaloka, enjoy pleasures like the great Indra. O you righteous one, there would be no counting of the time for which you will enjoy."

68-69. When the gods had spoken like this, the śūdra said (these) words: "How can this mendicant have (such) knowledge, (such) action, and (such) speech? Is he Hari (i.e. Viṣṇu), or Hara (i.e. Śiva), or Brahmā, or Indra or Bṛhaspati, or Dharma himself that has come here to deceive me?"

70. When (the śūdra) had spoken like this, the mendicant said (these) words with a smile: "I am Viṣṇu; I have come here to know about your righteousness.

71-72a. O great sage, go, along with your family, to heaven, by this aeroplane. O you highly intelligent one, by my favour, you will always be youthful; and will have endless good fortune".

72b-73a. Surrounded by all their relatives, they endowed with divine ornaments and adorned with divine garments, suddenly went to heaven.

73b. Thus, O best among excellent brāhmaṇas, by giving up greed they went to heaven.

74. Similraly, that trader is intelligent and is established in true righteousness, by which (i.e. due to this) he knows that account which took place in (some) other country.

75. There is none else like the trader, who is well established in heaven. Therefore, O brāhmaṇa, you too, go similarly to heaven.

76. The sin committed in existence after existence of that mortal (i.e. man), who, well-settled in all his duties, listens to this account, perishes in a moment.

77. O brāhmaṇa, even by reciting it only once, before people, a man would get the fruit of all sacrifices and would be honoured (even) by gods.

CHAPTER FIFTYFOUR

The Rape of Ahalyā

The lord said:

1. (I have) told (you) about Adrohaka's greatness, unbearable to the people. Having resisted (the temptation of cohabiting with) a woman occupying the same bed, he conquered everything.

2. He made convenient (i.e. easy) what was difficult to be accomplished by the wise, and by the celibate sages, and which was difficult for gods, demons and men.

3. Which man, but Adrohaka, is capable of conquering the sexual desire, which is naturally difficult (to overcome)? O brāhmaṇa, he (i.e. Adrohaka) alone is a man who has conquered everything.

4-5a. Sureśa (i.e. Indra) had vaginal marks (on his body) because of having outraged Ahalyā only. Then again, due to the favour of Goddess (Indrākṣī), he, became well-known as Sahasrākṣa (one having a thousand eyes). This is known in the entire mobile and immobile world.

The brāhmaṇa said:

5b-7a. O lord, how did the god of gods outrage Ahalyā? How did he, the lord of gods, after having the vaginal marks (on his body) become Sahasrākṣa (i.e. having a thousand eyes on his body) ? How did the lord of gods whose body was bright like the sun, become one whose body had vaginal marks on it? I desire to hear accurately how (this) weakness of the god became notorious.

The lord said:

7b-8a. Formerly, the large-minded lord of the worlds, the Creator, gladly gave his mind-born daughter to Gautama in the presence of the regents of the quarters.

8b-9a. Since then in the hearts of the regents of the quarters, with their minds overcome with the passion of love, and in the heart of the lord of Śacī (i.e. Indra) fascination for her has remained like a dart.

9b-10a. 'This (young girl) who is a gem (among women) and who is well-dressed and of an excellent complexion, is given to a brāhmaṇa, by disregarding the regents of quarters. What shall I do now?'

10b-11. Thinking like this, (Indra) again saw her excellent form when she was in youth, through Māyā (magical power). Thinking again, he went to the place of Gautama.

12. Listen from me (i.e. as I tell you) what happened after he had gone there. That(sage)Gautama once went for a bath to Puṣkara.

13. The chaste wife was engrossed in cleansing the house and (arranging) household things. She was intent upon preparing the offering to the deities and (the lord of) dwelling.

14-16. She (kept ready) the fuel for the sacrificial rite, and collected things for (her husband's) daily rites. In the meanwhile, Indra assumed the form of the great sage and gladly entered the (sage's) hut. The chaste and loyal wife, seeing her husband became active to collect things with faith at the chamber (where the images) of the deities (were placed). Then Indra, who had taken up the sage's form, and who was excited, said to her:

17. "I am overcome with the passion of love; give me a kiss etc." In the meanwhile (i.e. at that time), she bashfully said (these) words:

18-19a. "O lord, please do not ask me to give up the acts etc. (being done) for the deities. O sage, O you who know dharma, (please) do not ask me to give up the acts (being done by me) for the deities and the like. You know the entire purpose of pious deeds. This desire at this time, now, is not proper."

19b-22a. Then he, who seeing her all-beautiful form was overpowered by the passion of love (said to her:) "O darling, enough (of such words); (please) do not talk (like this). A dart has come up in my heart. That woman is a loyal, faithful and devoted wife, who always does what should and should not be done in accordance with what the husband says. She who disobeys his order, especially at (i.e. for) coitus, has her religious merit lost, and she meets with misfortune."

22b-23a. She said: "O sage, things required for the worship of gods are (kept ready). Other daily pieces of work are also done. Why do you want to make a change in them?"

23b-24. He said to the chaste woman there: "Give me an embrace etc., by giving up the fear in your mind, as I had given them to you." Thus speaking to her, he embraced her, and did what he had desired.

25-26a. In the meanwhile, O brāhmaṇa, the sage, after he had started his meditation, understood the sinful deed of Indra. Quickly he went (back) and stood at the region of the door.

26b-27. Indra, seeing the sage, entered a cat's body; and walked in the manner of the wind (i.e. fast). The sage said to (i.e. asked) him there: "Who are you, who have taken up a cat's form?"

28. Due to fear, Indra stood with palms of his hands joined, before the sage. Seeing Indra before him, the best sage became angry.

29-31a. (The sage said:) "Since for amorous pleasure, you have done such a fraudulent and rash act, therefore, there will be a thousand vaginas on the limbs (of your body). O you most sinful one, your genital organ shall fall here (only). O fool, get

(away) from my presence to the heavenly abode of gods: Best sages, men, and Siddhas with serpents (will) see you."

31b-32a. Speaking thus (to Indra), that greatest sage asked that loyal, devoted wife, who was weeping. (He said:) "What a terrible deed you have met with now?"

32b-33a. She, thus addressed, and frightened and trembling, said to her husband: "O lord, (please) forgive me (for) the deed which I did through ignorance."

The sage said:

33b-34. You have been approached by a stranger (i.e. a stranger has cohabited with you). You are, (therefore) impure and sinful. You will remain all alone for a long time pervaded (only) with bones, but without flesh and nails. Let men and women see you (in that condition).

35-37. She, who was afflicted, said to him: "(Please) bring about the end of the curse". When she spoke thus, the sage Gautama, who was overwhelmed with pity, and also overpowered with anger, said (these) words: "When Daśaratha's son Rāma, (the incarnation of) Viṣṇu, will come to the forest with Sītā and Lakṣmaṇa and seeing you remaining on the path, afflicted, dry and bodiless (i.e. just a skeleton), he, laughing, will say in the presence of Vasiṣṭha:

38. 'Why is this form dry, of the form of bones and (like) a dead body? I have, O brāhmaṇa, never before seen such a form (a like of which) does not exist in the world.'

39-40. Then Vasiṣṭha will tell the old account as it had taken place to the illustrious Rāma, i.e. Viṣṇu, who would take up a human form. Hearing the words of Vasiṣṭha, Rāma, well-versed in the code of conduct will say: 'She is absolutely faultless. It is the fault of Indra.'

41. When Rāma will speak thus, you[1] will give up your censured form, and taking up a divine form, you will come (back) to my house."

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1. The story of Ahalyā, slightly differs from its popular version based on the Rāmāyaṇa account, where, as a result of Gautama's curse, she turns into a stone. The goddess Indrākṣī again (v. 44) does not appear in the Rāmāyaṇa.

42-43. Gautama, having thus cursed her, went to a forest to practise penance. Then she, of an extremely dry form, lay on the path like that (i.e. as was said by Gautama). And as a result of Rāma's words, she came back to Gautama. Gautama too dwells with her in heaven today.

44. Indra too, being ashamed, remained in water for a long time. Remaining in water, he eulogized the goddess called Indrākṣī.

45. The goddess delighted by his eulogy, and being very much pleased, went and said to him: "Take a boon from me."

46-47a. Then Indra, the conqueror of enemies' cities, said to her: "O goddess, due to your favour, I may give up the ugly form caused by the sage's curse, and may, as before, get (back) the kingdom of gods."

47b-50a. To him the goddess said: "O lord of gods, to destroy that blemish caused by the sage's curse, gods like Brahmā alone are capable, I am not able (to do so). But I shall find out such an idea as you will (i.e. your sores will) not be noticed by people. You will have a thousand eyes which will have a thousand (forms resembling) vulva; (and) being famous as 'Thousand-eyed' you will rule well over (your) kingdom; and due to my boon your penis will be like a goat's scrotum."

50b. Saying so, the mother of the world vanished there only. Indra, adored by best gods, still lives in heaven. O best brāhmaṇa, such was Indra's condition due to lust.

CHAPTER FIFTYFIVE

The Birth of Lauhitya

The lord said:

1-2. I shall tell you another (account) of a man overpowered by the passion of love. Formerly on the bank of Bhāgīrathī, there lived a brāhmaṇa, an ascetic of the highest

order, who instructed thousands of brāhmaṇas, who gave peace (of mind to others), who was ekadaṇḍadhara,[1] and like a tortoise living on the earth.

3. When he was sitting all alone in a secluded temple, he suddenly came across a young beautiful woman going to another's house from her husband's house in the evening.

4-6. Seeing her, the great brāhmaṇa, being afflicted with fear caused by the passion of love, put her in the interior of his house (i.e. the temple) and passed the night. Having made the bolt (of the door) tight, she did not at all allow him to come from (i.e. through) the door. He, who was (reduced to) such (a condition), remained in meditation, and thinking about that beautiful woman, lamented.

7-8a. Thinking 'what business have I at the door?', he said to her: "O dear one, allow me to come in (i.e. entrance. If you do so), your husband will be under your thumb, and, O dear one, he will be dear to you."

8b-9a. Then she said to that old brāhmaṇa, who was lustful, "O father, these words are unbecoming to you. O lord, (please) do not utter them."

9b-10a. Then the illustrious (brāhmaṇa) said: "I have ample wealth. O auspicious lady, I shall give it to you. (Please) open the door."

10b-11a. Again she said to the brāhmaṇa: "You are my spiritual father. Do not approach me, who am your daughter; and also do not approach another man's wife, O you pious one."

11b-12a. Thinking well in his mind, he proceeded to go into the house through a hole after having opened it with his hands.

12b-13a. While he was (thus) going (into the house), his head entered (and got stuck up) into a very narrow passage. It would not come out (i.e. he could not take it out), and then he died.

13b-14. At the dawn the guards and servants[2] came (there). Seeing that wonderful dead body (i.e. dead body causing

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1. Ekadaṇḍadhara—It is a class of ascetics or beggars. They are also called Haṃsa.
2. Kaṅkirāḥ—seems to be a misprint for Kiṅkarāḥ.

wonder), they, being amazed, said to her: "O beautiful woman tell us how his death has come about."

15a. Having told (them) the account she came to the desired region.

15b-16a. Such is the power of the passion of love. It is difficult to resist for all beings—gods, demons or men.

16b-18a. The grandsire of all the worlds, after seeing Amoghā, ejaculated. From that is said to be the rise of Lauhitya. It purifies all people. It is full of all sacred places; resorting to which a man goes to the healthy world of Brahmā.

The brāhmaṇa said:

18b-19a. How did Brahmā have (this) infatuation? Who is that beautiful lady Amoghā? I also desire to know correctly about the rise of the best sacred place.

The lord said:

19b-20. There was a well-known sage, Śantanu by name, who was honoured by gods and whose lustre was like that of the lotus-born one (i.e. Brahmā). (His) beautiful and youthful (wife) was known as Amoghā.

21. Once Brahmā went to her house to meet her husband (Śantanu). At that time, the best sage (i.e. Śantanu) had gone to the forest for (collecting) flowers etc.

22. Having seen the best of gods, she (i.e. Amoghā) gave him a respectful offering and water for washing his feet and things like that. Having saluted him (from) a distance, she entered the house.

23. Seeing that woman of a spotless body, the Creator was overpowered with the passion of love. The Creator, having composed himself, thought about her who was before him.

24. The semen of the supreme soul, Brahmā, fell on the bedstead. Then Brahmā, being afflicted and distressed, quickly left.

25. Then the sage came home, and saw (Brahmā's) semen on the seat. He asked the beautiful woman (his wife): "Who had come here?"

26-27a. Then Amoghā said (i.e. replied) to him: "O lord, Brahmā had come here. To (allow him to) wait for you I had given this seat. By means of penance you can know the reason (why his) semen (was deposited) here."

27b-29a. Then that brāhmaṇa understood it by means of meditation. "O good woman, please preserve by my order the very important semen of Brahmā. A son, who alone will purify all the worlds, will be born (to you). Our desire which is all-auspicious will (now) be fulfilled."

29b-30a. Then the chaste, illustrious woman, obeying his order, drank, for the birth of a son, the semen of Brahmā, the supreme soul.

30b-32. A terrible foetus throbbing like an eddy, was produced. She could not at all bear it; so she then spoke to Śantanu: "O lord, I am not now able to bear the foetus. O you, who know the dharma, what should I do now? Even my life has become unsteady. O illustrious one, tell me where I shall (i.e. should) drop the foetus."

33-34. Obeying the husband's order, she dropped the foetus at Yugandhara. (There) water (arose), which had all piety settled in it. In it a pure man, with a crown and with his body covered over with a blue garment and a necklace of jewels, (stood) difficult to look at like the constellation of stars.

35. Then hosts of gods scattered (i.e. threw) a shower of flowers from heaven. (This sacred place) that came up was known as the king of all sacred places.

36-37. Then was born, the well known (Paraśu-)Rāma in Bhṛgu's family. Having killed the kṣatriyas, who had come to fight (with me) with their armies and vehicles, and who had killed my ancestors, and who were afraid (of me), I was fully covered with mud. A terrible (sin) like that of killing a brāhmaṇa had come up in my house (i.e. family).

38-41. My axe, full of mud, though washed, did not become clean. Then there was (heard) a voice in the sky: "Rāma, do what I say. All the sins committed by you will perish at that sacred place where your axe will be clean. O you, who cut off the pride (of the kṣatriyas), stay there for the well-being of all people. Quickly go to all very big (i.e. important) sacred places.

Know that sacred place among the places (to be great) at which your axe will be clean. That (sacred place) is said to be a giver of salvation."

42-43. Hearing that (Paraśurāma), the son of Jamadagni, went to (various) sacred places. (He went to) Gaṅgā, the white Sarasvatī, Kāverī, to Śarayū. (He) also (went to) Godāvarī, Yamunā, Kadrū and Vasudā, and also to auspicious Gaurī, the giver of merit, who had formerly settled there.

44-46. The axe of him, the wise one, who was going like wind (visiting various sacred places), (though) washed in all sacred places, did not become clean. That (incarnation of) Viṣṇu went to an inaccessible mountain-cave, a great forest, a mountain, and to the sacred place (on) the inaccessible mountain-peak. By (doing) that his axe did not become clean. Rāma (i.e. Paraśurāma), the conqueror of enemies, then became dejected.

47. The hero was very much worried. (The divine voice) again spoke to him in the same way:

48. "O lord of gods, there is a sacred place in a cave in the eastern direction."

49. The best among men, having heard that, went and saw the holy pool, to the south, where (i.e. in the water of which) there was an eddy, which was bright and which removed sins. (His) axe became clean merely by the touch of its water.

50. Then Rāma (i.e. Paraśurāma) with great joy bathed (there). Pure thought was produced (in the mind) of him whose mind was pure and who was sinless.

51-53a. That Rāma (i.e. Paraśurāma), having lived (there) for a long time and having propitiated it, speedily reached the city from (i.e. after leaving) that mountain. Making it famous, he then went to the sea. It is said that this best sacred place has been fashioned by the grandsire himself, and that it gives happiness, is pure all round, and gives (i.e. shows) the path to salvation.

53b-54. Know thus that the power of the passion of love is irresistible and unbearable. The greatest (i.e. worst) sin is produced from the passion of love, and the greatest virtue is

produced from an act of piety. That Lauhitya, was the son born from Virañci (i.e. Brahmā).

55-57. He was born on the wife of Śantanu i.e. from the womb of Amoghā. Brahmā overcame his passion of love; so also due to the absence of jealousy of Śantanu and the chastity of her (i.e. of Amoghā), it became the excellent sacred place. He, who everyday recites this auspicious and meritorious account, or would listen to it with joy, goes to the path of salvation.

CHAPTER FIFTYSIX

The Account of the Five

The lord said:

1-2. Formerly, Śarva (i.e. Śaṅkara), having seen youthful and beautiful women of Gandharvas, Kinnaras and human beings, and with his mind set on them, pretended to be intent on practising penance, and with a spell dragged them far away into the sky.

3. Then the great lord, the conqueror of the god of love, having fashioned a very delightful cottage, sported (there) with them.

4. In the meanwhile, Gaurī's mind became excited. By means of meditation she saw the lord of the world, sporting with women.

5-7. Knowing his intention she became angry. Then taking the form of Kṣemaṅkarī[1], she entered (the sky), and saw, far away in a lonely region of the sky, Hara (i.e. Śiva), whose lustre was like that of the god of love, who was in the midst of beautiful women, who, the best man, was bright, who, having again and again embraced the women, was sporting with them, who was kissing them excessively, and who was tormented by the passion of love.

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1. Kṣemaṅkarī—the epithet is self-explanatory: 'One who brings about well-being.'

8-10. Seeing this, Kṣemaṅkarī, came down there in front of them. Śarva (i.e. Śaṅkara), annoyed with shame, remained with his face turned away (from Umā). Dragging them (by seizing) their hair, she angrily kicked them by her foot. All the women reached (i.e. fell on) the ground, and suddenly their faces were disfigured. With their bodies scorched by Umā's, curse they came under the sway of Mlecchas.

11. Those women, widows or with their husbands alive are known as Cāṇḍāla. Even now they would experience the curse given by Umā.

12. Then Umā, having divided her form into a hundred ways, got united with the lord. O brāhmaṇa, thus always know the power of the passion of love.

13-14a. Then after a long time he went with her to the temple on Kailāsa. Therefore, those men, who, on seeing Kṣemaṅkarī, greet her, have wealth, prosperity and grandeur here (i.e. in this world) and in the next world.

14b-15a. (They should pray to her as:) "O you, whose body is reddish with saffron, O you, whose face is fair like the kunda-flower and the moon, O you goddess, who give all auspicious things, O you who bestow happiness, my salutation to you."

15b. She has similarity with a female meditating sage even though she faces (the devotee) or has her face turned away (from him).

16. He who, on seeing her, does not salute her is defeated in war. One becomes successful in palaces and in (acquiring) knowledge by saluting her.

17. Such is the greatness of the passion of love, that even Bhava (i.e. Śiva) was deluded. Due to his forbearance he became the lord of the gods and the demons.

18-21. In the world there was none and will be none like him. By him, remaining on the bed in the form of the ground after having abandoned a charming woman seated on his lap, are obtained the worlds difficult to be obtained by gods and demons. Thus is the chief among the followers of Viṣṇu, who is worshipped by the hosts of gods and demons, and who gives us before he eats, and himself eats what remains (after being

given). When thus a long time passed happily due to his steadiness in practice, he gladly offered his wife (even) before union with her, when he saw me. Having made a twelve-year resolution he assigned the first enjoyment to me.

22. Therefore, to protect his house, I always remain in his house. In the same way he always longs for the natural taste of the fruits of the earth.

23-24. Therefore I described him as the (best) devotee of the other (i.e. all) devotees of Viṣṇu. O brāhmaṇa, he has very much done that which formerly my devotees and gods following my path had not done. Therefore I have given (him) the name 'All-in-all of the Vaiṣṇavas'.

25. I remain in his house; (even) for a short while I do not go away (from it). Therefore, O brāhmaṇa, I am easily accessible to those who are my devotees.

26-27a. Today (only) I give them my position, the natural cause. O brāhmaṇa, therefore, gentility, sleep, food etc. of us two are the same. So also, O brāhmaṇa, see our unity and intimacy. (There is) no difference (between us).

27b-29a. Then Mūka and others, who desired to go to heaven and who were meritorious, reached well, with their wives and paraphernalia, lord Hari. Even the house-lizards in the vicinity of his house, and also various insects and gods followed them.

Vyāsa said:

29b-32a. In the meanwhile, gods, Siddhas and great sages showered flowers and cried: 'Well (done), well (done).' Divine trumpets were sounded in the aeroplanes and forests; and (gods) getting into their respective chariots went to Hari's city along the path. Seeing that wonder, the brāhmaṇa said to Janārdana (i.e. Viṣṇu): "O killer of Madhu, O lord of gods, advise me."

The lord said:

32b-34. O child, go to your parents, whose minds are distressed with grief. After having carefully propitiated them, you will soon come to my residence. (Even) in the abode of gods (i.e. heaven), deities like the father and the mother, who always protected their child's censurable body, along with its

fault of ignorance and who always nourished and helped its growth, are not (to be found).

35-36a. Like them none else is there in the three worlds along with the mobile and the immobile. Then all the hosts of gods, full of joy, praising Viṣṇu, went along with the five to the abode of Viṣṇu.

36b-39. (They went to his) charming city, which was (well-)set, which was fashioned by Viśvakarman, which was rich with gems and full of all desired things, which was endowed with the desire-yielding trees etc., which was having golden houses, which was variegated with all (kinds of) gems, which had staircases of diamonds and cat's-eye gems, and which was endowed with gold etc.,[1] which was full of songs and sounds of musical instruments, and of all inaccessible places, which was full of the notes of the cuckoo, which was resorted to by Siddhas and Gandharvas, which was full of good men endowed with fine forms, and which was at it were moving in the sky.

40-41. Remaining there (for some time) all went from there, from the place above all the worlds. The brāhmaṇa too went to his parents; having carefully propitiated, he soon went to Viṣṇu along with (the members of) his family. I have narrated this meritorious account of the five to you.

42-45. He who recites or listens to it does not meet with misfortune in this world. He is never tainted with the sin of the murder of a brāhmaṇa etc. By being absorbed in (this) account of the five, a man gets the same fruit as he would get by the gift of a crore of cows. He gets the same fruit by listening to it which one gets by everyday bathing at Puṣkara or in the Ganges. It would quickly destroy bad dreams and would give sound health. It gives good health along with wealth; therefore it should be listened to.

1. Svarṇaditoya etc. is not very clear.

CHAPTER FIFTYSEVEN

In Praise of (Digging a) Tank etc.

The brāhmaṇas said:

1. O best sage, tell us, if you favour us, (how) fame and dharma (can be accomplished) in the worlds, and (tell us about) all the excellent things (in the three worlds).

Vyāsa said:

2. He, in whose dug up (portion of) forest, cows are satisfied (by grazing) for a month, or seven days, is purified and is honoured by all gods.

3. Listen to all the fruit that is here (i.e. in this world obtained) by offering water, especially at a pool purified by (the performance of) a sacrificial rite.

4. It is brought about year after year and kalpa after kalpa. By giving (gifts) a man obtains heaven; and one who offers water becomes the giver of everything on the earth.

5. A man enjoys heaven for as many years as (number of) drops that are produced on the tank (etc.) dug up (by him), when the cloud is showering (drops of rain).

6. A man becomes pleased by (drinking) water and (enjoying) cooked food etc. Life cannot be sustained without food.

7. Gratification of the manes, purity, form, removing bad smell—all this, the seed that is obtained (and that will lead one to heaven), is settled in (the gift of) water.

8. Washing the clothes, making the utensils shine—all this is to be done with that (i.e. water) only. Therefore water is pure only.

9. Therefore with all one's capacity and all one's wealth a man should get fashioned, making all efforts, a well, a tank or a pool.

10. Therefore, upon him, who gives (i.e. constructs) a water-tank in a place, where there is no water, (the charitable act) would day by day bestow heaven (where he would stay) for a kalpa.

11. That brāhmaṇa, fallen from heaven, becomes a master of the Vedas; and the religious-minded brāhmaṇa, the kinsman of the world, would go to heaven after having practised penance.

12. Thus he gets eight births, and (the fruit) of one of them is said to be inexhaustible. Such a man, (if) born in a kṣatriya-family, would become a sovereign emperor.

13. (If born as) a vaiśya (he) would obtain inexhaustible wealth very much liked by him in birth after birth. Others like śūdras and low born men again and again go to heaven.

14. Whoever digs a tank of the measure of four cubits, the tank always helps him to stay in heaven for a kalpa after a year.

15-16. If (the measure) is double, (one) should know that the merit is double, and if it is fourfold, (the merit) would be huhdredfold. He, who gives (i.e. constructs) a tank of the measure of twenty cubits, would obtain (i.e. go to) Viṣṇu's abode, and also divine enjoyments. Afterwards, he is born as a king or would be a wealthy man or an orator.

17. It is laid down that (by doing) like this twofold, threefold or fourfold enjoyment (is obtained). If the tank is extensive, know that the enjoyment would be profuse; if its measure is a thousand cubits he does not fall from heaven.

18-19. If it is two thousand, a man becomes honoured by gods. And as many men as there are beings in his house or in the region, forever become his servants going after him for as many (years) as the beings would live.

20-21. Pleasures enjoyed without a parent are like a forest (resorted to after one's) wealth is exhausted. Birds, a pig, a female buffalo, a female elephant, an adviser and a doer—these six lead (one) to heaven. The divine hundred of birds would bestow heaven.

22. A hog would bestow it for a thousand years, and a female buffalo for a myriad years. A lakh is said to be the fruit of a female elephant after one has resorted to a divine form.

23a. For the adviser it is a crore years and eternal for a doer.

23b-24. Formerly, a wealthy man, having faith in Śiva constructed a tank for obliging (i.e. helping) all beings by

(spending) a myriad (i.e. very large) amount and at the cost of his life and capacity.

25. It is said that after some time he became poor. Some wealthy man desiring (to buy the tank) was ready to pay him its price.

26-27. Having reflected, the wealthy man said: "Listen now to (my) words. For this (tank) I shall pay you a myriad dīnāras. You have already obtained the religious merit by (the construction of) the tank. If you think to get (money by selling it), I am ready to own it (i.e. to buy it) by offering the price according to my capacity."

28-31. When he said this, he (i.e. the owner of the tank) said to him: "Again everyday the fruit is ten thousand (times more). The meritorious (alone) know (what) merit (is). In this waterless region I constructed an auspicious tank. All do acts like bathing and drinking of its water as they like. From it I, who have a myriad (dīnāras), desire an eternal fruit. These words of (i.e. uttered by) me are true. Test me justly."

32-34a. But through jealousy he said to him: "O father, listen to my words. Instead of giving these ten thousand dīnāras to you, I shall bring (i.e. buy) stones (with that amount). I shall throw them into your tank; let them, according to the circumstances, sink into it. If the stones come up and float (on the surface), then my wealth will perish; otherwise the tank will be legally mine."

34b. He (i.e. the owner) said: "All right." He took the myriad (of dīnāras) and went home.

35-38a. In the presence of witness, he dropped stones into the great tank; this was seen by men, gods and demons. Then with Dharma as the witness, it was weighed in the balance of dharma. Even for a day, the offer of a myriad of dīnāras and the water of the tank were not equal. The mind of the wealthy man was sad due to his mission having failed. The next day the heap of stones came up and remained like an island on (the surface of) the water.

38b-39. Then there arose a loud cry of the people. Hearing that wonderful cry (of the people), both of them gladly came

there. Seeing that hill (i.e. that heap of stones) he gave a myriad (dīnāras).

40. Then the owner of the tank threw away the heap. He (obtained) the merit from the tank that had disappeared (due to stones being thrown into it) by the son (i.e. the purchaser).

41-42. He too went to heaven, and was happy in every birth. Digging a tank has an inexhaustible fruit for the family, hosts of mothers, kings, friends, those who oblige, orphans, ascetics and especially for brāhmaṇas.

43-44a. Having constructed a tank, a man gets heaven eternally. Therefore, O brāhmaṇas, there is no doubt that he who constructs a tank etc. according to his capacity has all his sins destroyed and would go to (i.e. obtain) the auspicious salvation.

44b-47. That religious man who would cause people to hear (i.e. recite to them) this very excellent meritorious account gets the fruit of the entire gift of a tank. A man having heard (i.e. who listens to this account) on a solar eclipse day at the excellent bank of the Ganges, would get the fruit of the gift of a crore of cows. He is not reduced to poverty nor does he have grief or a group of diseases. He does not experience disrespect or great grief.

CHAPTER FIFTYEIGHT

In Praise of Planting Trees etc.

Vyāsa said:

1. I shall (now) tell you what the fruit of (planting) trees is. O illustrious ones, listen to it. And also listen to the fruit derived from planting (trees) singly.

2. It is not possible to know or to narrate the meritorious fruit earned by that man who plants auspicious trees all round.

3. The fruit that a man would get by planting trees near water is a lakh crore times more than the fruit that he would get by planting them somewhere else.

4. He who plants it on the bank of a lake gets unending fruit. We say that hundredfold more is the fruit (that one gets) by planting meritorious trees.

5. A man does not obtain that fruit even by hundreds of sacrifices which he gets by planting an Aśvattha (fig) tree on the bank of a pond.

6. The leaves (of the fig tree) falling in the water (of the pond) on the parvan[1] days are like the rice balls offered to the manes and bear inexhaustible fruit.

7. The fruit (of the fig tree) are eatens by birds freely and like the food eaten by Brāhmaṇas (at a śrāddha) they give inexhaustible merit.

8. The fruit that one obtains by planting a fig tree fit to be eaten (exceeds) not only the fruit of performing a hundred sacrifices, but even of having a hundred sons.

9. In the hot (season) cows, deities, brāhmaṇas receive shadow (from the tree). Eternal heaven is had by the hosts of the manes of the planter (i.e. the manes of the man who plants the holy fig tree live in heaven eternally).

10. Due to the holy fig tree being eternal there cannot be any difficulty that would befall the planter. Therefore, making all efforts a man should plant this holy fig tree.

11. By planting one tree a man is not abandoned (i.e. does not fall) from heaven. Therefore, O best brāhmaṇas, plant (this) great tree.

12-13. He who, the large-hearted one, plants trees like the holy fig tree near the charming vicinity of (reservoirs of) water, at the place where drinks are bought and sold, on the path or (near) a tank, goes to the lovely heaven after planting them. O brāhmaṇas, I shall now tell you what merit (a man gets) by worshipping the holy fig tree.

14. He who touches the holy fig tree after his bath is free from all sins. He who without bathing touches it gets the fruit due from a bath.

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1. Parvan—The days of the four changes of the moon, i.e. the eighth and fourteenth day of each half month, and the days of the full and new moon.

15-16. By seeing it (i.e. when it is seen) it destroys sin; it gives wealth by (i.e. on) touching it. Long life would be (obtained) by going round it while keeping it to one's right. (A man should recite the hymn;) 'O holy fig tree, I always salute you. I always salute the holy fig tree[1] whose leaves are shaking, in whom Viṣṇu always resides, and who is fit (to be saluted).'

17. By offering (i.e. he who offers) to the holy fig tree oblations, water, an offering of eatables, flowers, incense, and lamp, one is not abandoned (i.e. does not fall) from heaven.

18. Remember that worship of the holy fig tree gives eternal wealth, prosperity and fame along with sons, as well as success and honour.

19. All that muttering (of hymns) done, all that offering made, all the hymns of praise sung, all mystical diagrams used as amulets and all sacred prayers etc. recited at the root of the holy fig tree is said to give the fruit which is crore times greater.

20. Who in the world would not worship it at whose root resides Viṣṇu, in whose middle part stays Śiva, and at whose top lives Brahmā?

21. The fruit that one gets by observing silence, bathing and saluting the holy fig tree on a Monday or a new moon day is the same as is had by making a gift of a thousand cows.

22. By going round it, while keeping it to the right, the fruit that is obtained is (the same as obtained by giving away) a myriad of cows. By going many times round it while keeping it to one's right the fruit is a lakh crore times greater; therefore one should always go round it while keeping it to one's right.

23. Whatever, fruits, roots, water etc., is offered there (i.e. at its root), gives an eternal fruit in many births.

24-25a. Oh ! there is no other form of Viṣṇu on the earth like this tree-form, viz. the holy fig tree. As in the world a brāhmaṇa is adorable or cows and deities are adorable, so is the god in the form of the holy fig tree most adorable.

25b-26a. When it is planted, preserved, touched and wor-

1. Bodhisattva, like Caladdala, is one of the names of the holy fig tree.

shipped, it always gives in (that) order, wealth, sons, heaven and salvation.

26b-27a. A man who makes cut in the body of the holy fig tree is born in the cāṇḍāla and other (castes) after having suffered (i.e. lived in) a hell for a kalpa.

27b-28a. By cutting its roots he is never reborn (i.e. eternally lives in hell). Men stand (by) him in (the hell called) Raurava of a fearful sight.

28b-29a. That fruit which is (obtained) by planting (just) one holy fig tree is also obtained by planting three trees (i.e. plants) of campaka and arka (i.e. the sun plant).

29b-30. The fruit of planting eight bilva trees, seven nyagrodha trees and ten nimba trees is the same. O brāhmaṇas, I have told you the fruit obtained by planting each one of (these) trees.

31. He, a religious-minded man, who, knowing this, prepares an artificial forest (i.e. plants trees) goes to (i.e. lives in) heaven for crores of thousands and crores of hundreds of kalpas.

32-33a. (He gets the same fruit) by (planting) a thousand mango trees. Or he enjoys double or triple fruit or that which is smaller or greater (than that); and after having enjoyed it he would be made a king or a good lord.

33b-35. Enjoyable heaven, happy, lucky, auspicious kingdom, good health endowed with heroism come from (the construction of) a garden, the fruit (of the trees) of which are eaten by thousands of beings, birds, insects, or moths etc. that resort to them, or beings resorting to their shadows and other persons equalling that number.

36-38a. Hundreds of venerable deities become his servants. All the trees possessing vitality are of the form of deities. They should be worshipped as the manes (are worshipped), and should be served (as the manes are), and water and piṇḍas should be offered (as they are offered to the manes). In every birth on the earth, they are born as his handsome and very modest sons.

38b. (In his house) auspicious and meritorious rites are always (performed). Thus the beings sticking to the mango tree become the lords of the attendants of Śiva.

39. All the trees like emblic myrobalan, yellow myrobalan and others producing pungent, bitter and sour (fruits), become pure due to (their being planted in) a garden, give fruits, and always give auspicious things.

40-43. Those who give (i.e. plant) trees go to that place where there are golden palaces adorned with all (kinds of) jewels, where there are aeroplanes resembling the wind (in speed), where the trees are full of gold and always give everything and give pleasure in all seasons, where the maidens resembling celestial nymphs are intent upon singing and dancing, where there are tanks and other pools and also rivers having mud in the form of milk and decked with pure stones, having foam of milk, and endowed with the (objects of) six tastes.

44-45. He gets the same enjoyment in heaven as on the earth, and again (the same) on the earth; and again due to the old habit he constructs a tank or a garden. Doing such meritorious deeds the man becomes the lord of heaven and of human beings. A man who is incapable (of constructing a tank) gets the fruit of constructing a tank by erecting a place to distribute water to travellers.

46. Here (i.e. in this world) the quality of a place to distribute water to the travellers greatly removes all sins; it gives all enjoyments, is pure, is steady and gives (i.e. leads to) heaven and salvation.

47-49a. I shall narrate to you the characteristic(s) of a place to distribute water to the public, which enhances one's fame. A man, who gives fragrant substances like agallochum, water, betel-nut with camphor, seat and tāmbūla, after having erected temporary hall at a place where there is no water and which is mixed with the sounds (of people i.e. which is a crowded place) where many travellers come in summer, rainy season and even in autumn, does not fall from heaven.

49b-51a. If this is done for three years, the fruit (obtained) would be like that of (the construction of) a tank. He does not fall even from heaven, and is honoured even by gods. He who gives (water) at such a temporary hall for a month during summer when there is no (i.e. when there is scarcity of) water, would live in heaven for a kalpa, and fallen from heaven, is honoured (on the earth).

51b. Those who give (water to travellers at such) temporary halls stay there where the givers of (i.e. those who construct) tanks live.

52. Otherwise (i.e. if the erection of such a hall is not possible), one should offer an auspicious 'dharmaghaṭa'[1] for the destruction of(one's) sins. This should be known as a meritorious dharmaghaṭa which is of the nature of Brahmā, Viṣṇu and Śiva.

53. (One should pray to the ghaṭa as:) 'May my desires be fulfilled due to your favour.' One should also give a māṣa[2] of gold with the jar as dakṣiṇā.

54-56. Thus (i.e. if this is done) for three years only, one would get the fruit of offering (water at) a temporary hall. He, who would recite or make others hear (i.e. recite to others) the fruit got from (the construction of) a tank etc. would evidently be free from sins, and would get beatitude by its favour. He who recites this auspicious meritorious account among (i.e. to) people, lives in heaven for thousands of crores of kalpas.

CHAPTER FIFTYNINE

In Praise of Rudrākṣa

Vyāsa spoke:

1. Hereafter I shall narrate (to you) the extremely auspicious fruit, leading to fame, of constructing a bridge, as told by Brahmā (himself).

2. A man having constructed (i.e. who constructs) a bridge having many pillars in a forest or a muddy place difficult to cross, is purified and would attain godhead.

3. If (the breadth of the bridge) is of the measure of a vitasti[3], he would obtain (i.e. live in) heaven for a hundred

1. Dharmaghaṭa—A jar of fragrant water offered daily (to a brāhmaṇa) in the month of Vaiśākha.
2. Māṣa— A particular weight o gold.
3. Vitasti—A measure of length equal to twelve aṅgulas (being the distance between the extended thumb and the little finger).

divine years. If the bridge is done according to this calculation, he is not abandoned (i.e. does not fall) from heaven.

4-5. Sometimes due to his (previous) sin, he is born on the earth (after falling) from heaven. Then he, the venerable and rich one, free from diseases and worries, is not abandoned (i.e. does not fall) from heaven, after having constructed a causeway etc. in a muddy place. All his sins perish day by day.

6. The fruit of constructing bridges and causeways is said to be the same. A wise man always constructs these by spending money and even at the cost of his life.

7-8a. Listen to an account that took place in olden days and that is approved by old men: A certain thief proceeded to steal in a very (hot) summer. Having prepared a causeway in a forest and having crossed it he went to steal.

8b-9. Having stolen wealth of a householder he went to his own house. There people went along the way; and all were definitely pleased by that path.

10. On the path and in the pool difficult to cross, the gośira was a great saviour. That causeway prepared by him in the forest lasted for the period of a Cāndrāyaṇa.

11-14. Then on the death of the thief as ordained by Citragupta,[1] he had nothing to his credit as the fruit of religious merit. He had not performed any rite in honour of the manes; he had not taken bath at a sacred place; he had not worshipped brāhmaṇas; he had not given any gift; he had not honoured elderly people; he did not have knowledge; he did not do auspicious things beneficial to others. He did not do (any of these things even) mentally; then how could he do them in action (i.e. physically)? He did rash acts like stealing, molesting others' wives; he told lies and scandals about beings and censured good people. He had committed a hundred thousand (sins) like these; similarly he had also stolen cows.

15. There (i.e. in the world of Yama) Yama whose lustre was like the destructive fire at the end of the world, said: "O brave ones, take him to (i.e. let him have) the fruit i.e. hell, and let him not be born again (i.e. let him eternally live in hell)."

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1. Citragupta—One of the beings in Yama's world recording the vices and virtues of mortals.

16-17a. In the meanwhile Citragupta who sympathised (with the thief), said: "O lord, he has to his credit the religious merit of having constructed a causeway. (Please) pardon (him) now. As a result of his religious merit let him be a king on the earth for twelve years."

17b-19a. Then Yama said to him: "O wicked one, go to the mortal world. For twelve years enjoy the kingdom without difficulty. You are freed because you put up a causeway on the path. Again after coming here, you will get (the punishment of) not being born again (i.e. living eternally in hell)."

19b-20. Then he (i.e. the thief), oppressed with grief, joined (in respect) the palms of his hands, and said to the god: "O (king) Yama, O lord, please take pity on me who am helpless. With love I shall know (i.e. remember) it."

21. Then Yama said to him: "All right, (let it be) like this. Go from here. You, who will be very miserable, will remember your account due to my favour."

22-24a. In the meanwhile he was released by (Yama's) servant. On the earth he was born in a mean (family of a) weaver. Due to former bad acts he experienced grief all his life. In that country, when he experienced great grief for twentyone years, the king (of that country) being oppressed by his deeds, died.

24b-25. In the meanwhile the ministers having talked to good counsellors, and with (devising) many tests, wandered over the earth. In the presence of all (people) they suddenly and firmly chose him (to be the king).

26-28. Then they (i.e. the ministers) consecrated him as the king without jealousy. He took up the kingdom as a result of Yama's boon. He then did the work of constructing bridges of stone and earth. He constructed bridges and causeways on impassable places and water. He also dug wells, constructed tanks and lakes, put up places for distribution of water to travellers, and gardens. He planted trees. He performed various sacrifices and did meritorious deeds like giving gifts.

29-30. Remembering his former deeds he did meritorious deeds of many kinds and performed various vows for the

destruction of his sins. By gratifying (with oblations) gods, brāhmaṇas and preceptors, he was purified from his sins and went to the abode of the wise Yama.

31-32. He (i.e. Yama) seeing him occupying the vehicle (that took him to Yama's abode), had his eyes red with anger. He with the palms of his hands joined in respect said: "O Dharma, protect me." Citragupta said (these) words to Yama: "Let him, having become purified by his deeds and thoughts, go to Viṣṇu's heaven."

33. He hearing those (words), and knowing the cause, and with his mind being pleased, smiled and spoke again: "Go to Viṣṇu's abode."

34. (Then there) came from heaven an aeroplane variegated in colour. Getting into it he went to heaven, return from which is difficult.

35. Therefore, he who has formerly given (i.e. constructed) a bridge (even) of the measure of a cubit, goes after (enjoying) a kingdom to the great heaven.

36-37. In the same way, he who gives a pasture for cattle does not fall from heaven. He certainly gets the same state as one who gives a cow (to a brāhmaṇa). He, the very wise one, who has given a pasture of the measure of a vyāma[1] for cattle would certainly get (i.e. go to) the desirable heaven; what is the use of profusely talking other things?

38-39a. He who with a motive gives a pasture of cattle and offers meals to brāhmaṇas everyday, has his merit more than hundredfold. Therefore, a man giving a pasture of cattle does not fall from heaven.

39b-40a. Twentyone members of the family of that man who cuts an auspicious tree or takes off a pasture for cattle, are baked in (the hells) like Raurava.

40b-41. The powerful protector of the village (i.e. the village chief) on knowing (such a misdeed) should punish one who harms a pasture for cattle. The happiness of the man who cuts off auspicious trees, especially who harms a pasture for

1. Vyāma—A measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

cattle, lies in his being punished. Therefore, he (i.e. the village chief) should punish him.

42-45a. A man who constructs a mansion having three or five stories, well decorated, and endowed with good pitchers, for the image of Viṣṇu, (is absorbed by Viṣṇu). He, the best man, who gives (i.e. constructs) an image of his desired deity, especially of Viṣṇu, of earth or stones, full of wealth, very beautiful with heavenlike ground, with the installation of the image properly accomplished, surrounded by servants, becomes absorbed in Viṣṇu after having constructed it.

45b-46. Similarly, the fruit that a man gets by fashioning the idol of Viṣṇu etc. and by constructing a charming temple, is not obtained even by a thousand sacrifices, gifts, and vows etc. on the earth.

47-49a. He would live for thousands of crores of kalpas and hundreds of kalpa in a place full of gems and all wealth, (and would move) in a car (most) beautiful in all worlds and moving according to (his) desire. Fallen from heaven, he would be a sovereign emperor with his passions controlled, after having constructed a mansion over the image of Śiva.

49b-50. The same as is said about the image of Viṣṇu, should be known to take place in the case of the image of Śiva. The illustrious one has enjoyment, which gives great happiness to his mind, with a host of charming women, and gets full happiness in heaven.

51-52. On the earth he becomes a king or a very wealthy man (and enjoys) inexhaustible pleasures. The man, who fashions and instals Śiva's image of charming marks or fine form, would live in heaven for a crore of kalpas. When fallen from heaven, he would become a king or a wealthy man or the most respected man.

53. A man who fashions a chamber for the images of the goddess would obtain godhead, (and would live) in the heaven of the goddess, the cause of all pleasures.

54-56. He very much becomes identified with Viṣṇu and obtains pure happiness in a palace decorated with jewels, with its floor variegated with gems, full of enjoyments with women, free from fear because of its being connected with the goddess.

full of dancing and singing, charming, giving delight to all senses, endowed with jewelled drums and rhythm, with all maid-servants moving (here and there), clean, charming because of its giving pleasure, and looking beautiful due to gems.

57-58. Similarly, a man (who constructs) an excellent mansion for the image of the goddess, goes to (i.e. lives in) heaven for a million crores of kalpas. Fallen from heaven, he, greatly devoted to the goddess, becomes a king. Thus for a thousand births he would be (born as) Cupid on the earth.

59. An affectionate man (i.e. a man with love for god) who constructs a mansion for Gaṇapati or a goddess, is honoured by gods and is born in heaven.

60. Similarly in the city of the goddess he becomes a king and enjoys pleasures. He is always free from difficulties in all his undertakings like the lord of Gaṇas.

61. His order is not disobeyed among (i.e. by) gods, demons and men. In the same way the best man obtains a fruit in the mansion constructed for the Sun (i.e. the best man obtains the same fruit by constructing a temple in honour of the Sun).

62. He is healthy, his mind is pleased, and his lustre is like Cupid. He grants boons in all the worlds. As is the Sun, so is he.

63. A man, who constructs a mansion of stones on (i.e. for) the image of the Sun, would become a lord on the earth, after having enjoyed heaven for a hundred crores of kalpas.

64. I shall narrate for the good of men (how) the individual worship of all deities beginning with Viṣṇu (should be performed) separately.

65. He who would offer a lamp of ghee day and night for a month, is honoured by best of gods for a myriad of divine years.

66. Similarly a man who on the earth would offer a bath of ghee to an image (everyday) for a month, would obtain (divine life) for thousands of crores of kalpas.

67. The fruit of an oil-lamp or any other (lamp) is half (of this). By offering water (i.e. bathing the deity's image with water daily) for a month one would obtain godhead.

68. By offering incense (he would become) a Gandharva; (the fruit) is double, when sandal is offered. Ample fruit would be (obtained) by offering the essence of musk and agallochum.

69. By offering a garland or flowers a man would become the lord of gods. By offering cotton cloth (to a brāhmaṇa) in (the) cold (season) one is free from all grief.

70-71. He would obtain (happiness) in (many) births. Having given (a piece of) cloth creating a cool sensation in the summer (to a brāhmaṇa) he never sinks. He who gives according to his capacity (a piece of) cloth of the measure of four cubits with lovely resin and very beautiful and shoes for the feet, does not fall from heaven.

72. A man, by giving (i.e. who gives) gold according to his capacity (to a brāhmaṇa) would be honoured in heaven. He would be handsome (and live) in a region as large as ten yojanas.

73. He would get tenfold (of this fruit) by giving gold with jewels (to a brāhmaṇa) and (by giving) costly diamonds, lapis lazuli, emeralds and rubies.

74. By giving (these) according to the established procedure to an image or to a successful brāhmaṇa he would become the king of a territory as extensive as a hundred yojanas.

75. Similarly, even if he is born on the earth, he delights all people. By giving fragrant substances he becomes a handsome orator.

76. A man has his throat red and (voice sweet like) nectar by offering a betel-nut (to a brāhmaṇa). By offering an excellent maidservant (to a brāhmaṇa) a man would live in heaven for a kalpa.

77. A man is born as a lord of wealth by giving a maidservant (to a brāhmaṇa). In the same way he would have many servants in the heaven by offering (i.e. if he offers) many servants (to a brāhmaṇa).

78-79. For (many) births he gets inexhaustible prosperity on the earth. By giving all kinds of musical instruments he becomes virtuous and is liked by people; he would become the lord of the Gandharvas by his knowledge of sciences, dancing

and singing; in heaven he is endowed with female and male servants, with wealth and with excellent women.

80. Similarly by offering a cow (to a brāhmaṇa) he would live in heaven for that much period. By offering (i.e. pouring) milk on the (deity's) image a man would live in heaven for a kalpa.

81. Double (the fruit of this is obtained) by bathing (the image) with curd, and (the fruit is) more than hundredfold (if he bathes the image) with ghee. He would become the king of the earth by offering food having the six flavours[1] (to a brāhmaṇa).

82. Similarly by offering rice boiled in milk he would become the best among sages on the earth. By offering with pleasure the food to be eaten during certain holidays (to a brāhmaṇa), he becomes the master of the meaning of Vedic sciences.

83. He would become a celibate observer of vows by giving vegetarian food (to a brāhmaṇa). By offering honey and jaggery and salt (to a brāhmaṇa) he would obtain grandeur.

84-85. By offering (i.e. if he offers) sugar etc. (to a brāhmaṇa) his handsomeness is sung (i.e. praised) in all worlds. By worshipping deities and phalluses of Śiva according to (proper) procedure he becomes the lord of heaven (first) and (then) of the worlds in succession. Gods remain disposed (to people) for their good.

86. The best, wise man, having gone (only) once round Śiva's phalluses, goes to (i.e. lives in) heaven for a full hundred divine years.

87. In the same order by salutations to the Self-born, the man, being honoured by people, would go to heaven. Therefore, everyday he should do it (i.e. should salute the Self-born god).

88. The man, who snatches away the wealth of god in the form of an image, having reached Raurava, would become an insect due to (that) snatching (of wealth).

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1. Ṣaḍrasas=the six flavours. They are pungent (kaṭu), salt (lavaṇa), sour (amla), sweet (madhura), bitter (tikta) and astringent (kaṣāva.)

89. He who takes (the materials of) worship meant for the image of Viṣṇu, never returns, with a thousand crores (members) of his family from hell (i.e. with the members he eternally lives in hell).

90. He who has taken (i.e. borrowed) water, flowers etc., or money for (keeping) a lamp, or anything else (from someone), and afterwards does not give it (back) through greed, would eternally go to (i.e. live in) hell.

91. Having kidnapped the maidservant (in the temple) of an image a man does not return from hell. A man affected by lust might even approach his mother; (but) should never approach a female servant (in the temple) of Śiva.

92. A man having approached a female servant (in the temple) of Śiva, and having stolen money (from the temple) of Śiva, and also by eating or taking food or water (from that temple) would meet with distress.

93-94. Therefore, the brāhmaṇa who is (called) Devala,[1] does not return from hell. Even the wickedness of the prostitutes is beneficial (i.e. preferable); for, a man after having touched a prostitute becomes pure after having bathed. The unclean prostitute meets with distress due to resorting to many men.

95. A devout prostitute always engaged in worshipping deities, being loyal and pure, eternally goes to (i.e. lives in) heaven.

96. He who looks upon a courtesan, who is always near, like his mother, enjoys all pleasures like gods in the worlds of gods.

97. As Viṣṇu is adorable to gods, demons and men, so he, the solitary purifier of beings, is respectable in the entire world.

98. He, who is always the servant of deities and very eager in (performing) deeds for deities, being the lord of the world, is honoured in the world of gods.

99. By fashioning the images of these (deities) and constructing a pavilion he obtains heaven according to his capacity. Listen to the ascertainment of time:

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1. Devala—A low brāhmana who subsists upon the offerings made to an idol.

100. He who constructs the pavilion with grass (lives in heaven) for a (divine) year. He who does it with reed stalks (lives in heaven) for a hundred years. He who constructs it with any other wood (lives in heaven) for a myriad years. He who constructs it with the khadira wood (lives in heaven) for a lakh years.

101. He who constructs the temple with strong stones carefully put together lives in heaven for crores and crores of years. Therefore a wise man should with all efforts cause a pavilion to be constructed.

102. A man on stealing objects in a pavilion would meet with distress for as much period as he who constructs a pavilion would live in heaven.

103-104. The fruit that a man gets by constructing a house for a brāhmaṇa is double the fruit that he gets by constructing a pavilion (for the images) of deities at an attractive place crowded with people at a place where things are bought and sold, at a shelter for the travellers, and at a confluence of a small and a big river.

105. A man by getting constructed a charming house for a learned brāhmaṇa who is helpless and especially who is poor, does not fall from heaven.

106. He who would daily listen to this meritorious and excellent account would eternally obtain (i.e. live in) heaven and would get the fruit of (constructing) a palace etc.

107. Having recited this to the wealthy, the rich and the meritorious, or having recited it to himself, a man does not fall from heaven.

108. The brāhmaṇa who recites it to gods, servants and female servants, and in the temples, always goes along the path to salvation.

109. By reciting this before kings, the rich, the wealthy, the virtuous, he obtains salvation. One would get the same fruit by listening to it.

The brāhmaṇas said:

110-111. O best of brāhmaṇas, such a great and meritorious person is one among many. He is easy to find, and is ador-

able to men and the sages and those who practise penance, to the four castes and four stages of human life, to sinful and meritorious persons, to virtuous and vicious people and also to persons belonging to a (high) caste or a low caste.

Vyāsa said:

112. Of all beings, he who possesses a rudrākṣa is excellent, by seeing which a heap of the sins of people vanishes.

113-114. By touching it one obtains heaven, and by wearing it (on one's person) one becomes Rudra. He who wears it on the head or the arm becomes equal to the lord in the world and at the sacrifice and moves (i.e. can move) everywhere on the earth. That region where such a brāhmaṇa lives would be meritorious.

115-116. A man seeing or touching it would be purified from sins. All the meritorious deeds that a man does, such as muttering, presenting libations to the manes, giving gifts, bath, worship and going round keeping the deity to his right, are inexhaustible. O brāhmaṇas, the rudrākṣa berry is a great sacred place among the sacred places.

117-118. By wearing it a man becomes purified from his sin and is extremely meritorious. That muttering, that undertaking, that gift, that hymn, that spell, that worship of deities, made (or recited) after taking an auspicious rosary (of rudrākṣas) having the central bead—all that becomes inexhaustible and the sin would perish.

119. We (i.e. I) shall tell you the characteristics of a rosary; O best brāhmaṇas, listen. Knowing its characteristics, obtain (i.e. follow) Śiva's path.

120. A man should avoid in the following order: a rudrākṣa without a mouth, or one pierced by an insect, or one with the image on it broken, or one with the berries sticking to one another, for a rosary.

121. That rosary which is strung by oneself with its beads loose or close to one another (is recommended). A rosary strung by a śūdra etc. is impure. One should avoid it from distance.

122. The berry (of the rudrākṣa) should touch the middle

finger. Then in the proper order one should mutter, moving one's hand, and again and again touching the central bead of the rosary.

123. One should count the number of the mantras (sacred word/name/formula) that are muttered. If they are not counted, they are fruitless. One should mutter (the names) of all gods with (i.e. by counting the beads of) one's own rosary.

124-125. (If he after) being pure (mutters the mantras) in all sacred places the merit would be a crorefold. He would obtain endless fruit if he mutters a mantra in honour of the image of Viṣṇu or Śiva, or Gaṇapati or the Sun, on a pure ground, or at the pure root of a tree, in a cowpen, or in a house at a crossway.

126. He, who mutters the hymn (in honour) of a goddess, in a vacant house, or before a corpse, or in a cremation ground, or at a place where four roads meet, has quick success, (since) he becomes efficient.

127. Every hymn—a Vedic one, or a Paurāṇic one, or one from the scriptures—gives the desired and agreeable object, if muttered with a rosary of rudrākṣas.

128. A man should hold on his head pure water flowing from the rudrākṣas; he is freed from all sins; his religious merit is inexhaustible.

129. A man who holds on his body an immortal rudrākṣa berry, would become the best among the gods.

The brāhmaṇas said:

130. Wherefrom is the rudrākṣa produced? For what reason has it become (i.e. is it regarded) pure? Why has it become stable on the earth? Who has brought it into usage?

Vyāsa said:

131-132. O brāhmaṇas, formerly in the Kṛtayuga a demon named Tripura having killed the gods and after the destruction of all the worlds, remained firm in a city in the intermediate region between the heaven and the earth due to the boon of Brahmā. Lord Śiva heard the terrible representation of (i.e. made by) the gods.

133. Then he strung his bow with an arrow resembling death and holding it killed the demon who was seen (by him) with (his) divine eye.

134. Fallen from heaven like a great meteor he dropped on the earth. Drops of perspiration fell down from (the body of) Rudra (i.e. Śiva), who was tired with exertion.

135. There, on the earth, a great rudrākṣaka was produced from the drops of (Śiva's) perspiration[1]. The beings do not know its fruit for it is very secret.

136. Then, Skanda, saluting the great lord, god of gods, with (i.e. by bowing down) his head on the ground, said (these) words.

137. "O lord, I want to know correctly the fruit of rudrākṣa at (the time of) muttering (a mantra), or the fruit of wearing it on one's person, or of seeing or touching it."

The lord spoke:

138. A man obtains a lakhfold merit by seeing it, a crore-fold merit by touching it, and ten crores of merit by wearing it (on his body).

139. By muttering (hymns with the help of a rudrākṣa rosary) for thousands of lakhs of crores and hundreds of lakhs of crores (times) one gets religious merit. No doubt should be raised here.

140. A man who is abandoned or who is engaged in impious acts or who is full of all sins, becomes free from all sins by wearing a rudrākṣa (on his body).

141. Even if a beast of prey taking a rudrākṣa in his throat dies, it too obtains Rudrahood; then what about human beings etc.?

142. Even if a man who does not engage himself in meditation holds a rudrākṣa (on his body), he becomes free from all sins, and obtains the highest position.

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1. 'Aśrubindu' in the text appears to be a mistake for 'svedabindu'.

Kārtikeya said:

143-144. There are rudrākṣas having one mouth, two mouths, three, four, five, six, seven, eight, nine mouths, ten, eleven, twelve, thirteen and fourteen mouths, and are said to be Śiva himself.

145-146a. Tell me about their deities and deities of their mouths. O lord of the world, (tell me) also as to which merit they possess. If you favour me, tell properly (about this).

The lord said:

146b-148. The rudrākṣa of one mouth is virtually Śiva; it removes (the sin of) brāhmaṇacide. Therefore one should wear it (on one's person) for the destruction of all (one's) sins. He would go to Śiva's heaven and rejoice with Śiva. O Kārtikeya, a man would obtain a rudrākṣa of one mouth due to great religious merit and due to Śiva's favour and would also obtain (i.e. go to) Kailāsa.

149-150a. A rudrākṣa of two mouths is (Viṣṇu), the god of gods. A man who wears a rudrākṣa with two mouths, has all his secret sins, like killing a cow, destroyed, and then obtains (i.e. lives in) heaven eternally on account of wearing a rudrākṣa with two mouths.

150b-152a. The one with three mouths is Fire himself; the sin earned in the (past) births of him on whom it remains (i.e. who wears it on his person), is burnt as fire burns fuel. The sin that a man has obtained (i.e. committed) by killing a woman or a brāhmaṇa and also by killing many (beings)—all that perishes that moment only.

152b-156a. A wise man obtains that fruit which is obtained by worshipping Fire, or by rites of (honouring) Fire, or by offering the oblation of ghee; and also obtains (i.e. goes to) heaven. He, who wears (a rudrākṣa of three mouths on his body), is like Brahmā on the earth. It would burn all (the sins due to) wicked deeds collected in birth after birth. There would be no disease in his belly; he would not be sick. He is never defeated, and his house is not burnt by fire. These and all other (fruits) are (obtained) and destructive weapons also

are warded off. Nothing that is inauspicious happens due to wearing of a rudrākṣa of three mouths (i.e. when a rudrākṣa of three mouths is worn on one's person).

156b-159. A rudrākṣa with four mouths is Brahmā himself; a brāhmaṇa on whose body it remains (i.e. is worn), would become adept in all branches of knowledge and best among those who know (the meaning of) the Vedas; he would know all the essential principles of religion and worldly prosperity and would be proficient in traditional law and in the Purāṇas. By wearing a rudrākṣa with four mouths the sin of homicide or (living) in houses with many beings quickly burns. Śiva is always pleased and he would be the lord of beings. Similarly he is born as the lord and the man is not at all afraid.

160-163a. With the five mouths these gods have resorted to Vāmadeva (l.e. Śīva). Therefore on the earth the five-mouthed one is most important. This one is of the nature of Rudra's son. Therefore a wise man should wear it. As long as the period of thousands of crores of kalpas and hundreds of crores of kalpas he would be honoured by gods and demons before Śiva. He would be a sovereign emperor on the earth and in Śiva's temple would have the lustre of Śarva (i.e. Śiva). Therefore, with all effort one should wear a rudrākṣa having five mouths.

163b-169a. There is no doubt that he who wears on his right arm a six-mouthed rudrākṣa i.e. Kārtikeya is free from such sins as brāhmaṇacide etc. One who is brave like Skanda does not get defeated even when the end of the world is imminent; he is the mine of virtues on the earth. He becomes Kumāra (i.e. Kārtikeya), the son of Pārvatī and Śiva. A brāhmaṇa is honoured by a king; a kṣatriya gets victory; the castes like vaiśya and śūdra always are full of (i.e. always have) prosperity; and to such a man only Pārvatī, the giver of boons, is easily available like his mother. Then by the strength of his own arms only a man becomes all-lustrous. In a council or in a king's palace or in an assembly such a wise man becomes an orator. He does not become a coward, nor does he

meet with ruin. All these and other good things (are possible) because of his wearing a six-mouthed (rudrākṣa).

169b-174. The seven-mouthed one is Ananta, the king of serpents and the General of a great army. In every mouth of this rudrākṣa serpents have settled. (They are:) Ananta, Karkaṭa, and Puṇḍarīka, and also Takṣaka, Viṣolbaṇa and Kārīṣa and the seventh is Śaṅkhacūḍa. These very powerful serpents live in the seven mouths. Merely by wearing this on one's body (i.e. if this is worn on one's body), poison does not spread over the body; and like the lord of the serpents Śiva is also very much pleased. Due to his being pleased all sins due to brāhmaṇacide, drinking liquor, stealing etc. and violating one's teacher's wife, perish day by day. All the sin that a man obtains (i.e. has committed) perishes that moment only. He would certainly obtain god-like pleasures in the three worlds.

175-180a. The eight-mouthed (rudrākṣa), the General of an army, is actually god Vināyaka himself. Hear from me what merit one gets by wearing such a rudrākṣa only. For birth after birth he would not be (born) a fool, or a patient, and would not be deprived of intelligence. There would never be any difficulty in his undertaking. He will have adeptness in his writings and skill in great undertakings. He fully destroys all his sins like cheating in money (-transactions), in weighing, or due to all (kinds of) tricks, or due to his touching his preceptor's wife with his penis (i.e. copulating with her) or touching her with his belly or his hand. Having eternally enjoyed heaven, and being free, he gets a high position. All these merits are due to wearing an eight-mouthed rudrākṣa.

180b-183a. The nine-mouthed one is called Bhairava. He, who wears this tawny rudrākṣa, granter of salvation, on his arm, would become equal to me in power. He who commits the murders of thousands of lakhs of crores, quickly burns (i.e. destroys the sin due to) them all by wearing a rudrākṣa with nine mouths. In heaven he is always honoured like Indra by gods. He is Gaṇeśa staying in an excellent abode like Śiva.

183b. By wearing (i.e. if a man wears a rudrākṣa) having ten mouths, serpents perish.

184-186. O boy, the eleven Rudras are said to reside in

the eleventh mouth (i.e. in the rudrākṣa with eleven mouths). A man should always wear it on the topknot. Hear (about) its meritorious fruit. A man quickly obtains by wearing a rudrākṣa with eleven mouths the fruit of (the performance of) thousands of horse-sacrifices and hundreds of crores of sacrifices, and the fruit of having duly presented a hundred thousand cows (to a brāhmaṇa). In the world he is like Hara and is not reborn.

187-191a. Āditya (i.e. the Sun) well-settled in the twelve mouths is always pleased with him who puts a rudrākṣa with twelve mouths round his neck. He quickly obtains the fruit which one gets by a cow-sacrifice or a human sacrifice, and deadly weapons are warded off. To him there is no fear from fire; no disease comes to him; he enjoys the acquisition of wealth and happiness; he is rich and never (experiences) poverty. Even if he has killed or has caused to kill elephants, horses, men, cats, rats or rabbits, or tigers, wild boars, foxes etc., he gets free (from the sin of having killed them) by wearing a rudrākṣa with twelve mouths; there is no doubt about this.

191b-194. If a man gets a rudrākṣa having thirteen mouths i.e. Rudra, he should know that it is most auspicious and fulfils all (his) desires. O Kārtikeya, he endowed with good luck accomplishes the nectar-like elixir, alchemy and the impression of the feet[1] of a deity or a holy person. A man is free from all sins by wearing a rudrākṣa with thirteen mouths, after having (i.e. even if he has) killed his mother, father, sister, brother or preceptor. Like the great god (Śiva) he eternally obtains (i.e. lives in) heaven.

195-196. O boy, if a man always wears on his head or arm, a rudrākṣa with fourteen mouths, the mass of Śiva's power, he is always honoured and approached by gods due to the greatness of his religious merit. What, again, is the use of speaking or describing too much?

1. Mention of Pāduka in the text is rather confusing.

Kārtikeya said:

197. O lord, I desire to hear; (therefore) tell me with the recital of which sacred hymn the assigment or wearing of the rudrākṣas with different numbers of mouths is done according to the proper procedure.

The lord spoke:

198-199. O Kārtikeya, hear correctly about the assignment and wearing of rudrākṣas of different numbers of mouths. The merits (already) told are had without the recital of a sacred hymn. The merits and the importance of the man who on the earth wears it to the accompaniment of a sacred hymn, cannot be told.

200. Now the sacred hymns are indicated: 'Om Rudra ekavaktrasya; Om khaṃ dvivaktrasya; Om ambuṃ trivaktrasya; Om hrīṃ[1] caturvaktrasya; Om hrāṃ pañcavaktrasya; Om hrūṃ ṣaḍvaktrasya; Om hraḥ saptavaktrasya; Om kaṃ aṣṭavaktrasya; Om jūṃ navavaktrasya; Om akṣaṃ daśavaktrasya; Om śrīṃ ekādaśavaktrasya; Om hrīṃ dvādaśavaktrasya; Om kṣoṃ trayodaśavaktrasya; Om nrāṃ caturdaśavaktrasya.' Thus the sacred hymns should be assigned in due order. A man who, wearing a rosary (of rudrākṣas) on his head or chest, walks, obtains, at every step the fruit (of the performance) of a horse-sacrifice; not otherwise.

201. A man becomes equal to me by wearing rudrākṣas of all mouths (i.e. by wearing rudrākṣas having any number of mouths). Therefore, O son, with all effort, wear a rudrākṣa.

202. A man, who, wearing a rudrākṣa, dies on the earth, goes to my charming city, (and) is honoured by all gods.

203. O boy, formerly in Maru country when a trader was going for trading he was harassed (i.e. haunted) by a female spirit under a tree.

204. She danced there; a brāhmaṇa saw her (and said to her:) "Who are you? You are helpless; you are covered over with a tattered garment."

205-206a. She then told the brāhmaṇa: "I have heard from a messenger of gods; O brāhmaṇa, this charming man

1. Hrīṃ, Hrāṃ etc.—These are mystic syllables.

will now certainly meet with death due to the fall of the thunderbolt (on his body); and he will be my husband."

206b-209a. In the meanwhile, the thunderbolt fell from heaven on his head; and he fell on the ground on half the portion of a rudrākṣa. Then, O son, an aeroplane quickly flew from my city. Then the fortunate man, got into it and remained there for a long time. Having obtained my portion he will be a rich and wealthy man on the earth. O son, thus a man who dies on a piece of a rudrākṣa, obtains a good position (i.e. goes to heaven).

209b. I am unable to describe the fruit of wearing a rudrākṣa with the knowledge (of its importance).

210. He who dies with a rosary of rudrākṣas or with (just) one rudrākṣa (on his body), would become the follower of Śiva, Śakti, Gaṇapati, or the Sun.

211. He who recites it to himself, or to others, causes others to listen to it or himself listens to it, is free from all sins, and would obtain heaven in (due) order.

CHAPTER SIXTY

In Praise of Tulasī

Skanda said:

1. I am asking about (the importance of) the fruit of another tree also. O lord of the world, tell me about it for the good of all the worlds.

The lord said:

2. The dhātrī[1] fruit is very pure and is well-known in all the worlds, by planting which (i.e. it) a man or a woman is free from the bondage of birth.

1. Dhātri—Āmalaka tree; Emblic Myrobalan.

3. This fruit of Vāsudeva is pure, is pleasing and auspicious. Merely by eating it a man is free from all sins.

4. (Long) life would be (obtained) by eating it; religious merit would be accumulated by drinking (the juice of) it; misfortune would be destroyed by (taking) a bath (after applying its tenacious paste to one's body); and one would get all prosperity.

5. O Mahāsena (i.e. Kārtikeya), evil spirits, demons and goblins do not go (i.e. haunt) that house where dhātrī (tree) always stands.

6-7 Not the Ganges, not Gayā, neither Kāśī nor Puṣkara (is able to remove all sins of men); it is dhātrī only (that removes all sins). All the sins of him who bathes (after applying the tenacious paste of dhātrī to his body) when the day sacred to Viṣṇu has approached (i.e. on the day sacred to Viṣṇu), on the eleventh day of each of the two fortnights, perish, and he is honoured in Viṣṇu's heaven.

8. The fruit of dhātrī should always be used in food or at bath; it should certainly be used to the satisfaction of Viṣṇu (i.e. to satisfy Viṣṇu), or at the time of just bathing on a day sacred to Hari (i.e. Viṣṇu).

9-10. When a man breaks his fast of the eleventh day of each fortnight (by) just touching dhātrī, when the feast is ready and then eating (other food), then, O Kārtikeya, he is free from the sins committed during seven births just by observing one fast. There is no doubt about this.

11. He obtains (i.e. lives in) heaven eternally and is absorbed into viṣṇu. Therefore, with all effort, observe the dhātrī vow.

12. O Kārtikeya, he whose hair is always well-tinged with dhātri juice, would never again suck his mother's breasts (i.e. would never be reborn).

13. By seeing or touching dhātrī or even by uttering its name, Viṣṇu, the granter of boons, being pleased, is well disposed to him.

14. Viṣṇu dwells there, and also Brahmā; Lakṣmī also is steady in that house where there is the fruit of dhātrī; therefore a man should plant it in his house.

15. Misfortune perishes (from) that place where dhātrī stands. All gods are pleased; and being glad do not leave (him even) for a moment.

16. Viṣṇu would be pleased with him who offers a rich offering of eatables[1] along with a dhātri fruit to a deity; and not by hundreds of other sacrifices.

17. He, who, after bathing with (i.e. after applying) the juice of the dhātrī fruit (to his body), worships Viṣṇu, gets the desired fruit, or obtains whatever he has in his mind.

18. In the same way, the best man, having remembered the distinctive mark (of the deity) and having worshipped it with a dhātrī fruit, gets the fruit of a hundred thousand (coins of) gold.

19. O Skanda, the man who is engaged in serving dhātrī, gets the same position as the learned or the meditating sages have.

20. That position, which is had by resorting to or visiting sacred places or by observing various vows is obtained by men by means of serving dhātrī well.

21. He gets the love of all gods, goddesses and of my attendants also. (All these) the granters of boons, are well-disposed to him when he bathes with (i.e. after applying the paste of) the fruit of dhātrī or after worshipping it.

22. By properly worshipping the dhātrī fruit, those planets that are wicked, and the fierce demons and goblins, do not become (i.e. cease to be) wicked.

23. O son, except (in the worship of) the Sun, the āmalakī fruit is recommended in all sacrifices and rites and in the worship of every god.

24. Therefore, O son, one should avoid from a distance (i.e. keep away from) the dhātrī fruits on a Sunday and especially on the seventh day (of a fortnight).

25. Everything—life, wealth and wife—of him who bathes with (the paste of) the fruit of dhātrī or eats it on a Sunday, perishes.

26. One should also certainly avoid from a distance (i.e. keep away from) dhātrī on a Saṃkrānti, a Thursday, the sixth-

1 Naivedya—An offering of eatables presented to a deity or idol.

day, the first day, the ninth day of every fortnight and on the new-moon day.

27. That dead man (i.e. the dead body of a man) in whose nose, ear or mouth or hair of the head a dhātrī fruit is (placed), goes to the abode of Viṣṇu.

28. A dead man, merely by contact with a dhātrī fruit goes to Viṣṇu's abode. All his sins perish; and he goes to heaven in a chariot.

29. The religious man who bathes after besmearing his body with the juice of a dhātrī fruit, obtains the fruit of a horse-sacrifice at every step.

30. Merely on seeing it all the most sinful beings, wicked and fierce planets run away.

31-36. O Skanda, formerly a pulkasa[1] went to a forest for hunting; after having killed the flocks of beasts and birds he was oppressed with thirst and hunger. Seeing in front of him an āmalakī tree full of large fruits he at once climbed it and ate the best fruit. Then through (ill) luck he fell on the ground from the top of the tree. Due to the pain of the deep wound he then died. Then all the very powerful hosts of evil spirits and the hosts of demons and ghosts and Yama's servants could not comfortably carry or see that dead cāṇḍāla. Saying, 'this is mine' they started fighting among themselves. They could not even seize one another. Then after having reflected they went to the groups of sages.

The evil spirits said:

37-43a. O wise sages, why were we or the servants of Yama not able to see the sinful cāṇḍāla? All those viz. who, with their faces turned away from battle, die after being overthrown by the determined ones, who have sunk due to rash acts, who are timid, who are oppressed by a destructive weapon, fire or wood, or those men who are killed by lions, tigers or by aquatic animals, also the evil spirits living in water or on ground or fallen from trees and mountains, or those who are killed by beasts and birds or who have died in prisons or due to poison,

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1. Pulkasa—Name of a degraded mixed caste, the offspring of a niṣāda by a śūdra woman.

those who have died by committing suicide, or those who have missed the rites like śrāddha, or those who have died due to secret acts, also rogues and haters of preceptors, brāhmaṇas and kings, heretics, followers of the left-hand Śākta ritual,[1] those who were cruel, who have administered poison, who were false witnesses, who have eaten impure food—are to be eaten by the evil spirits. There is no doubt about this. We, who have been saying 'this is mine', are not able to carry that (cāṇḍāla). Why and due to whose prowess is he difficult to look at like the sun?

The sages said:

43b-44. O evil spirits, he has eaten a ripe āmalakī fruit. Many fruits due to it are going along with him (i.e. he has earned great religious merit which now accompanies him). For that reason only he has certainly become difficult to look at.

45-46a. The life-principle of him who has fallen from the top of a tree would not leave him due to affection (for the body). He and also others who commit sinful deeds would go to heaven, not due to the movement of the Sun, but only after being purified by eating a dhātrī (fruit).

The evil spirits said:

46b. We are asking you through ignorance. We are not at all censurers.

47-48a. O best sages, tell us quickly what is in your mind, till an aeroplane does not come here from Viṣṇu's world, and till the brāhmaṇas do not loudly recite whatever is designed by them like the Vedic hymns.

48b-51a. We are not able to remain even for a moment at that place where the Vedas, various sacred hymns, Purāṇas and Smṛtis are loudly recited. We do not remain (present) in front of places of sacrifices, offerings, mutterings, and of the worship of deities. Therefore (please) tell us the account. O brāhmaṇas, doing which (deeds) do men obtain the birth of (i.e. are born as) evil spirits? We desire to hear about it correctly. How (i.e. why) is the body deformed?

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1. Kaulika—A follower of the left-hand Śākta ritual.

The brāhmaṇas said:

51b-52. The false witnesses and those who died after killing or binding (someone) being troubled by the distresses like cold, wind, heat and especially by hunger and thirst, and also oppressed by other troubles, (becoming) evil spirits, have gone to hell.

53. Those evil spirits who sought the weak points of others and also who destroyed the work of brāhmaṇas and their preceptors, become evil spirits not to be born again (i.e. they eternally live as evil spirits).

54. That man who strikes the giver of gifts to the best brāhmaṇa, resorts for a long time to the state of an evil spirit and never returns from hell.

55. Those fools who oppress or drive their own or another's cow, are born as evil spirits on the earth as a result of their deeds.

56. Those truthful men who fail to keep their promise and also those men who have violated their vow and have eaten the lotus-petals, are born as evil spirits on the earth as a result of their deeds.

57. Those who sell their own pure, chaste, innocent daughter or that of their paternal or maternal uncle, are born as evil spirits on the earth.

58a. These and many others are born as evil spirits due to their deeds.

The evil spirits said:

58b-59a. O brāhmaṇas, (please) tell us quickly for our good that which is beneficial to all the worlds, viz. how (i.e. for which reason) or by (performing) which deed men do not become evil spirits.

The brāhmaṇas said:

59b-60a. The wise man who bathes in the water of a sacred place or salutes a great idol (of a deity) is not born as an evil spirit.

60b-61a. Men after having fasted on the eleventh day (of a fortnight) and having worshipped Viṣṇu (i.e. those men who

fast on the eleventh day of a fortnight and worship Viṣṇu) especially on the twelfth day (of that fortnight), do not become evil spirits.

61b-62a. Those (men) who are attached to the worship of deities with the Vedic hymns and eulogies and sacred hymns, do not become evil spirits.

62b-63a. A man after having heard, recited to others or to himself (i.e. who recites to others or to himself) divine passages from the Purāṇas agreeing with religious precepts, does not become an evil spirit.

63b-64a. Similarly, men purified by various vows and by wearing rudrākṣas or lotuses, after muttering (i.e. who mutter sacred names of a deity) on (i.e. by counting the beads of) a rudrākṣa rosary, do not become evil spirits.

64b-65a. Those who after having daily bathed (i.e. who bathe) with the juice of (i.e. after besmearing their body with paste of) dhātrī fruit, are attached to eating (i.e. eat) it, have thereby worshipped Viṣṇu well and (so) do not become evil spirits.

The evil spirits said:

65b-67. Those who are well-versed in the Purāṇas know that religious merit is obtained by seeing (i.e. meeting) the good. So (now) we have met (i.e. have been lucky to meet) you. (Please) do whatever is good for us, so that all of us will be free from this state of evil spirits. O wise ones, we have submitted ourselves to you; (please) instruct us in the performance of a vow.

68a. Then all the kind, best brāhmaṇas said to them: "Quickly eat the dhātrī fruits for obtaining release."

The evil spirits said:

68b-69a. O brāhmaṇas, we cannot stand the sight of the dhātrī trees. How then shall we be able to eat their fruits?

The brāhmaṇas said:

69b-70a. Because we are telling it, the auspicious eating of the dhātrī fruits will fructify in (the form of) reaching the other world. Therefore deserve yourselves to go to heaven.

70b-71a. Then having obtained a boon from them, the evil spirits climbed up the dhātrī tree, obtained the fruits and sportively ate them.

71b-72. Then having got into a big, very beautiful chariot that had quickly come from the abode of gods, the cāṇḍāla evil spirits went to heaven, very difficult to obtain by means of vows of sons and sacrifices.

Skanda said:

73. The evil spirits obtained religious merit and went to heaven merely after eating the dhātrī (fruits). (Then) how (is it that) men etc. who eat them do not go to heaven?

The lord said:

74-76. Due to their former loss of knowledge, they do not understand what is beneficial to them and what is not. The evil spirits, being deluded, look upon leavings of food or (food etc.) touched by dogs, and also phlegm, urine or excrement as excellent, and always eat them, and also the excrement, urine or substances vomited by cocks. The evil spirits always eat the food of him who has not given up muttering (sacred hymns) during the period of mourning or of impurity caused by a child-birth in the family.

77. The evil spirits live there (i.e. in the house) of him, whose wife is hard to be subdued, is void of purity and restraint, is expelled by the elders and is wicked.

78-79. Those who are not eminent due to being born in (certain) families, who are without power and energy, who are deaf, weak, and poor are born as evil spirits due to their deeds. Even for a moment they do not enjoy prosperity as they are extremely connected with unhappiness. Therefore they have deformed figures and are void of all pleasures.

80. The evil spirits are naked, troubled with diseases, rough and dirty. They are always afflicted with these or other miseries.

81-82a. It may be that due to the ripening of that Karma (i.e. those actions) they are born like these. Those who are busy in censuring their father, mother, preceptors or deities,

and also those who are heretics, who are followers of the left-hand Śākta ritual or are sinful, are born as evil spirits.

82b-83a. Those, who have committed suicide by putting a noose round their neck, or by water (i.e. by throwing themselves into water), or with weapons or by (drinking) poisons, become evil spirits in this world, or are born in (the castes) like cāṇḍāla.

83b-85a. Those, who are low-born, fallen, or who have died of a sinful disease, and those who are killed by the low-born ones in a battle, are certainly (born as) evil spirits on the earth. Those who are full of (i.e. who have committed) great sins[1], who are excluded in marriages (i.e. are not married), who are rash due to bravery, are born as evil spirits as a result of their deeds.

85b-89a. Those, who have committed high treason, or who have thought of being treacherous to their parents, or who are void of meditation and study and also of vows, and worship of gods etc., are without (i.e. those who do not recite) prayers, those who do not bathe or those who are interested in approaching their preceptor's wife, those who keep company with vicious, low-born women, or those who have died due to severe fasts, who have died while staying in a mleccha country, those impure ones who are endowed with (i.e. speak) the language of the mlecchas, those who derive their livelihood from the mlecchas, those who imitate the mlecchas, those who live on a woman's wealth, those who do not protect women, are born as evil spirits. There is no doubt about this.

89b-90a. Those, who abandon (i.e. dismiss without entertaining) a brāhmaṇa—an auspicious guest due to his religious merit—who is fatigued, whose body is tormented due to hunger and who has come to their house, are born as evil spirits.

90b-91a. Those, who sell cows to mlecchas and to those wbo eat (the flesh of) cows, rather live in the world of the evil spirits and are not reborn (i.e. live there eternally).

91b-92. Those who are internally impure and the dead

1. Mahāpātaka—Great sins. These are five: kiling a brāhmaṇa; drinking wine or liquor; theft; cohabitation with the wife of one's teacher; keeping company with one who commits any one of these four sins.

beasts are born as evil spirits. Those who are void of any sacraments like rites after birth etc. are born and die as evil spirits and goblins (again and again) for a long time.

93. By every sacrament like a bath, morning, noon and evening prayers, worship of gods, and Vedic words and words about sacrifices being born as an evil spirit is avoided.

94-95a. Those, who are without (i.e. who do not undergo) any sacrament, are sinful; such evil spirits are not born again (i.e. live as evil spirits eternally). Those, who cause (or allow) people) to throw the leavings of food and utensils used for eating food, filthy things (like urine, excrement) of the body into sacred places, become evil spirits. There is no doubt about this.

95b-97a. Those, who have not gratified brāhmaṇas, manes and preceptors by making offerings and honouring them, are very much born as evil spirits due to their deeds. Those women who, having forsaken their husbands, live with other men, live for a long time in the world of the evil spirits, and are born in low castes.

97b-98a. Also those, who, being deluded by (enjoyments) of senses, deceive their husbands, those who eat savory food are sinful, and live for a long time on the earth as evil spirits.

98b-99a. Those, who eat excrement and (drink) urine, those who are intent upon using up the wealth of a brāhmaṇa or those who eat prohibited food become evil spirits and are not born again (i.e. eternally live as evil beings).

99b-100a. Those who forcibly snatch the things of others and do not give them (back), and those who insult guests are born as evil spirits living in hell.

100b-101a. Therefore, having eaten (i.e. one who eats) the āmalakī fruit, and having bathed (i.e. one who bathes) with its juice (i.e. after applying the paste of the āmalakī fruits to the body), one is free from all sins, and is honoured in Viṣṇu's heaven.

101b. Therefore, with all efforts serve the auspicious āmalakī.

102-103. He, who would, everyday listen to this auspicious meritorious account, has all his sins purified and is honoured in Viṣṇu's world. Those, who are well-versed in the Purāṇas,

know that he who would narrate this account especially to Viṣṇu's devotees, is absorbed in Viṣṇu.

Skanda said:

104. O lord, I have understood the two kinds of the very pure fruit of tree. Now I desire to hear about the leaves and flowers that easily give (i.e. lead to) liberation.

The lord said:

105. Of all leaves and flowers the auspicious Tulasī, which grants (i.e. satisfies) all desires, which belongs to and is very much liked by Viṣṇu, is the best.

106. Tulasī gives enjoyments and liberation, is the chief, greatest in all worlds and auspicious, resorting to which the best sages have eternally gone to heaven.

107. She (i.e. the Tulasī plant) was formerly planted by Viṣṇu for the good of all the worlds. The leaf and flower of Tulasī are valued in all good works.

108. As Lakṣmī is dear to Viṣṇu or as I am dear (to him), in the same way this goddess Tulasī is (dear to him); a fourth one is not to be obtained.

109-110a. One Tulasī leaf gives a hundred (coins of) gold. Without Tulasī leaves, Viṣṇu, the demon-killer, is not pleased. He is not pleased with other flowers and leaves and applications of sandal etc.

110b-111a. He, who, with the hope of final beatitude, has worshipped Hari with this (i.e. a Tulasī leaf), has indeed given (gifts), offered oblations, obtained knowledge and performed sacrifices or observed vows etc.

111b-113. I think that by Viṣṇu's worship with Tulasī leaf brightness, happiness, fame, wealth, (noble) family, (good) character, (good) wife, (good) son, (good) daughter, wealth, kingdom, health, knowledge and special knowledge, Vedas, Vedāṅgas, science, Purāṇas, sacred texts, are in his hand birth after birth.

114. As Gaṅgā of a charming form grants liberation in heaven, or as Bhāgīrathī is auspicious, so is auspicious Tulasī.

115. What is the use the water of Ganges and what is the

use of resorting to Puṣkara? He gets delight with water mixed with Tulasī leaf only.

116. That intelligent man, to whom Viṣṇu is favourable in every birth, has faith in worshipping Viṣṇu with Tulasī (leaves).

117. O Skanda, it is not possible to narrate the fruit of merit of him who would worship Viṣṇu with the sprouts and leaves of Tulasī.

118. There is the proximity of Viṣṇu, where there is Tulasī grove. Brahmā also (lives) there, and also Lakṣmī with all the hosts of gods.

119. Therefore a man should always worship that deity (which is) in proximity. All those panegyrics and hymns etc. become eternal (when recited in the proximity of Tulasī).

120. All the evil spirits, goblins, ghosts of brāhmaṇas, ghosts, demons etc. always run away (from) there.

121. The mothers like Alakṣmī, Nāśnī, Ghūrṇā, Ḍākinī[1], get frightened after seeing the Tulasī leaf.

122. There (and then) only all sins like the murder of a brāhmaṇa, sinful diseases due to sins, committed through bad advice, perish.

123. He, who has planted a grove of Tulasī for Viṣṇu on the earth, has duly performed a hundred sacrifice in which dakṣiṇā (fee paid to brāhmaṇas) is dear.

124. By putting Tulasī on Viṣṇu-idols, and also on Śālagrāma stones[2], one would be absorbed with Viṣṇu.

125. The men (i.e. relatives) of the wise man who would plant a Tulasī plant for Viṣṇu on the earth, are happy; he goes to Viṣṇu's abode.

126. He, who, after having worshipped Viṣṇu, puts the remaining of the Tulasī leaf on his own head, is purified and would go to heaven.

127. In the Kaliyuga Tulasī burns one's sin, and gives one (i.e. takes one to) heaven and salvation on (i.e. by) worshipping it, narrating (its account), meditating upon it, planting it and putting its (leaves etc.) (on one's person).

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1. Ḍākinī—A female imp attending Kālī (feeding on human flesh).
2. Śālagrāma—Name of a sacred stone worshipped by the Vaiṣṇavas and supposed to be pervaded by Viṣṇu. It is a black stone which contains a fossil, ammonite and is chiefly found near the Śālagrāma village on the Gaṇḍakī river.

128-129. He who teaches about it, and himself practises it, goes to the highest place, viz. Viṣṇu's abode. That which pleases Viṣṇu is dearer to me.

130. O Skanda, the leaf (of Tulasī) is equal to all gods and goddesses in śrāddhas and sacrifices.

131. Therefore serve Tulasī with all effort. He, who has served Tulasī, has served everyone like his preceptor, a brāhmaṇa or a sacred place.

132-133a. Therefore, O Skanda, serve (the Tulasī). He who would cast his life while keeping Tulasī on the tuft of hair on his head, is free from a stream of sins and goes to the happy heaven.

133b-134a. That (high) position which the wise obtain by means of sacrifices like Rājasūya, vows and various restraints is obtained by those who serve Tulasī.

134b-135. A man obtains the position of Viṣṇu by worshipping Viṣṇu just with one leaf; what is the use of (giving) the minute details of the sacred precepts?

136. He, who has worshipped Viṣṇu with a crore of soft Tulasī leaves, would not drink the milk of his mother (i.e. would not suck his mother's breasts, i.e. would not be born).

137. A man should enliven thousands of men, by worshipping Viṣṇu everyday with delicate Tulasī leaves. O child, I have told you the main qualities of Tulasī.

138. I am unable to describe all the qualities even with (i.e. even after spending) a long time. He who would daily listen to this account—the collection of religious merit, is free from the sin committed in the previous birth, and from the bondage of birth.

139. One would get the fruit of agniṣṭoma by reciting it even once.

140. Such a man does not contract diseases, nor does he have ignorance, O son. He always gets success; he is never defeated.

141-142. The wealth of him, in whose house there is a writing (i.e. the written account), thrives. Mental agonies, evil spirits, griefs, or insult do not remain, even for a moment, at that place where there is such a written account.

CHAPTER SIXTYONE

Glorification of Tulasī

The brāhmaṇas said:

1. We have heard from you the greatness of the Tulasī blossom, auspicious to Viṣṇu. We (now) desire to hear the auspicious hymn of praise composed in her (i.e. Tulasī's) honour.

Vyāsa said:

2-4. O brāhmaṇas, I shall tell you that Purāṇa (i.e. old account) which I narrated in the Skanda Purāṇa, for (obtaining) liberation. All the disciples of the sage Śatānanda who had fulfilled their vows, having saluted their preceptor asked him what was helpful to religious merit, O brāhmaṇas. (They said to Śatānanda:) "O lord, O best of brāhmaṇas, we desired to hear from you the glorification of Tulasī, which you had formerly heard from the mouth of Brahmā."

Śatānanda said:

5-7. He who killed (i.e. destroyed) the pride of the demons is pleased and there is inexhaustible religious merit. How is it that, that Tulasī, by the mere sight of which one gets (the merit of) the gift of a crore of cows, is not worshipped and revered by people? In this world those men, in whose house there exists, in this Kali age, Tulasī for the daily (worship) of the Śālagrāma stone, are lucky.

8. Those tender hands which gather Tulasī leaves and those that plant (the plant of) Tulasī for Viṣṇu, are lucky on the earth in the Kali age.

9. Wha' would even angry Yama, with his servants, do (to him) who has worshipped, with the Tulasī leaf the lord of gods, the destroyer of misery.

10-11. What does a man accomplish by the fruits of undertaking pilgrimages to sacred places etc.? In the Kali age, Tulasī burns (a man's) sin, when used at the time of bathing, giving gifts, meditation, eating, worshipping Viṣṇu, narrating (the account of) and planting Tulasī.

12-13. "O Tulasī., you are born immortal; O you, who are always dear to Viṣṇu, I am looking out for you for Viṣṇu; O you virtuous one, be a granter of boons. O you of a pure form, do that by which I shall daily worship Viṣṇu with (leaves etc.) produced from your body; O you, who destroy the dirt (i.e. the sin) in the Kali age."

14. That worship of Viṣṇu, which a man does after collecting Tulasī leaves, with (the recital of) this sacred prayer is a lakh crore times meritorious.

15-33. "O supreme goddess, the best gods sing your glory. Sages, Siddhas, Gandharvas and the lord of serpents[1] himself in Pātāla[2], except Viṣṇu do not understand your glory and the measure of your qualities even after hundreds of crores of kalpas. You came up from the joy of Viṣṇu at the time of the exertion of the churning of the milky ocean. Since formerly Viṣṇu held Tulasī on his head, you became pure (due to your) having fully reached i.e. touched the limbs of Viṣṇu; I salute you, Tulasī. Since I worship with your offshoots, therefore make me void of difficulties (i.e. remove all my difficulties) (so that) I shall reach the highest position. You were planted on the Gomatī bank and were looked after by Kṛṣṇa himself. Viṣṇu himself moving in Vṛandāvana, served Tulasī for the good of the world and of the Gopīs (i.e. the cowherdesses), for the progress of Gokula (i.e. the village where Kṛṣṇa was brought up) and for Kaṃsa's death. O you who are dear to the world, formerly, at the behest of Vasiṣṭha, Rāma planted you on the bank of Sarayū for killing the demons. You are planted for the progress in penance; I bow to you, Tulasī: The daughter of Janaka (i.e. Sītā), when she was separated from Vāsudeva (i.e. Rāma), meditated upon you in the Aśoka garden (in Laṅkā), and was united with her dear one (i.e. Rāma). Formerly, Pārvatī planted you on the Himālaya, for increasing (the merit of) her penance, in order to secure Śaṅkara (as her husband). O you, who delight (others), you were waited upon by all the wives of gods and Kinnaras for the destruction of evil dreams. My salutation to

1. Nāgarāja—An epithet of Śeṣa.

2. Pātāla—The last of the seven regions or worlds under the earth, said to be peopled by Nāgas.

you. The manes themselves served the auspicious Tulasī in Dharmāraṇya and Gayā. Rāma, desiring his good, planted Tulasī in the Daṇḍaka forest; Lakṣmaṇa waited upon her; and Sītā devoutly protected her. As Gaṅgā, pervading the three worlds, is glorified in the sacred texts, so also Tulasī is seen (to be glorified) in (the world of) the mobile and immobile. The lord of the monkeys (i.e. Sugrīva), while living on the Ṛṣyamūka (mountain) served Tulasī for destroying Vālin, and for being united with Tārā (i.e. the wife of Vālin). Having saluted goddess Tulasī, Hanūmān acrossed the sea and came back delighted, after having carried out his mission. Putting on (the leaf etc. of) Tulasī, a man being free from his sins goes (to Viṣṇu's heaven), or else, O best of sages, he removes (i.e. is free from the sin of) the murder of a brāhmaṇa. He who would have on his head the water trickling from a lotus-leaf, has (by that) obtained a bath in Ganges and it gives fruit equal (to the gift of) ten cows. O goddess Tulasī, O best among the deities, O you dear to Viṣṇu, O you who have sprung up from (i.e. due to) the churning of the milky ocean, be pleased; I salute you."

34. Viṣṇu pardons thirtytwo faults of him who, keeping awake on the twelfth day (of the fortnight) would recite the hymn of praise of Tulasī.

35. By the recital of the hymn of praise of Tulasī, all the sin committed during youth, childhood, adolescent stage, (and) old age, perishes.

36. The lord of gods is pleased; and being pleased he gives prosperity; he destroys (the man's) enemy and grants him happiness and knowledge.

37. Even by merely (uttering) the name of Tulasī, gods give (a person) his desired object. The lord gives salvation even to censurable persons.

38. Tulasī, pleased by (her) praise, gives happiness and prosperity. Know that even a sinner who is on the path of Yama, easily goes up (to salvation).

39-40. He in whose house the hymn of praise of Tulasī is kept in a written form, has nothing inauspicious and certainly gets every auspicious (thing); and he has every propitious object

and has nothing that is unpropitious. He always has abundant supply of food, and has ample wealth and corn.

41-43. He has firm devotion for Viṣṇu, and does not get separated from the devotees of Viṣṇu. He lives free from diseases (i.e. lives a healthy life) and has no mind for irreligious conduct. He, who would recite the praise of Tulasī on the twelfth day of a fortnight by keeping awake, gets by reciting the praise of Tulasī, the fruit which (is obtained) by (visiting) thousands of crores of sacred places.

CHAPTER SIXTYTWO

In Praise of the Gaṅgā

The brāhmaṇas said:

1-3 By a (sacred) bath, all sins, great sins, and also other sins certainly perish. Instruct us about it. Instruct us (as to how) a man, being purified from sin, obtains (i.e. lives in) heaven like Indra, and does not lose his existence as god. He (gets) all enjoyments here; and after death becomes the best god in heaven. It is said that the staircase to heaven is (obtained by) those whose sins due to Kali have perished.

Vyāsa said:

4. O brāhmaṇas, of women and men, who are born in ordinary (families) and who think of getting a good position (in heaven), Gaṅgā removes the sin merely by their looking at her (stream).

5-6. Sin perishes just by remembering Gaṅgā. Very heinous sins (perish) by the recital (of her name). Great sin (perishes) by her sight. Hosts of great sins are exhausted by daily bath in the Gaṅgā, and by drinking (her water) daily and by daily offering oblations to the manes into her (stream).

7. As cotton or hay is burnt is a moment by fire, so the sin of men would be burnt (i.e. would perish) in a moment by the touch of the water of Gaṅgā.

8. A man, by having a bath in Gaṅgā, obtains inexhaustible heaven (i.e. lives in heaven eternally) and obtains Viṣṇu. He could obtain fame, kingdom, religious merit, heaven and best position (i.e. final beatitude) in the end.

9. Listen to the fruit, viz. the religious merit of him who duly offers with (proper) utterances, piṇḍa to the manes.

10-11. He is honoured in heaven for a thousand years by just (offering) food; for double that period by offering sesamum. O brāhmaṇas, know that by means of offering a fruit to be offered, and by (performing) the rite in whch products of a cow are used, there is no end to heaven (i.e. he eternally lives in heaven). Thus by daily offering piṇḍas a hundred sacrifices would be (said to be performed).

12. The manes living in hell become blessed, and those who are living among the mortals are endowed with wealth and sons and are blessed with happiness and honour.

13. Those mortals who have gone to the nether world, and those who are insects on the earth, among the inert group of birds etc., become wealthy or kings.

14-15. Then those to whom (oblation of) water and piṇḍas along with (proper) material are offered into the water of Gaṅgā, on her banks, by their sons, grandsons, members of their families, sons of their daughters, sons-in-law, sons of their sisters, by those who love them, by their friends, and by those who are dear to them and who are not, have heaven eternally (i.e. live in heaven eternally).

16. Those hundreds and thousands of mortals born in the father's or mother's family and remaining above the piṇḍas become happy.

17. His beings (i.e. relatives) living in heaven, or in the lower region or in between (the heaven and the earth) always desire the good Gaṅgā. Let them go to the divine river.

18. The men (i.e. relatives) of him who alone (i.e. just) goes to Gaṅgā are purified. This is the great religious merit that he (himself) crosses and makes others cross (the mundane existence).

19. Even the Four-faced one (i.e. Brahmā) is not able to narrate all the qualities of Gaṅgā. Therefore, O brāhmaṇas, I shall just tell (you) a few qualities of Gaṅgā.

20. Sages, Siddhas, Gandharvas, and other best gods, became unfallen from (i.e. lived eternally in) heaven after having practised penance on the bank of Gaṅgā.

21. (Living) in jewelled houses, and having divine bodies and moving in chariots according to their own desire, they do not even now return (to the earth).

22-23. After having practised penance on the bank of Gaṅgā, they obtain prosperity there, where there are auspicious golden mansions, standing above all worlds, full of desired objects and where there are charming women and flowering trees like Pārijāta and the desire-yielding trees.

24. That (highest) position which is (obtained) by means of many austerities and sacrifices and various kinds of vows and ample gifts is obtained by them who wait upon Gaṅgā.

25-27. Sons (may) abandon a father who is born of a paramour, or who is fallen, or who is wicked or who is of a low caste, or who has killed his preceptor, or who is full of treachery or all sin; or wives or groups of friends or other relatives (may) abandon their dear (one); but Gaṅgā would never abandon them. At a mother holds her child to her bosom and cleans him of dirt and excrement, so Gaṅgā would wash the dirt of them. They become very famous and are honoured with enjoyments and ornaments.

28. The auspicious Gaṅgā, who is devoutly seen by men, emancipates a lakh (of members) of their families from the worldly existence.

29. Gaṅgā, the remover of affliction, emancipates from the ocean of the worldly existence, both the families (i.e. of their father and of their mother) of those men by whom she is remembered, meditatad upon, well-praised and well-pleased.

30-31a. A man would emancipate a crore (of the members) of his family by bathing (i.e. if he bathes) in the auspicious Gaṅgā on the Saṃkrānti[1] days and Vyatīpāta days, and at the time of the lunar and the solar eclipses.

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1. Saṃktānti—The passage of the Sun from one zodiacal sign into another. Vyatīpāta—Any great portentous calamity, or a portent foreboding a great calamity.

31b-32a. Those mortals who cast their bodies with Viṣṇu in their hearts, by day in the bright fortnight during Uttarāyaṇa[1], are blessed.

32b-33a. He who would die in the auspicious water of Bhāgīrathī according to this procedure, goes to heaven not to be reborn.

33b. He who daily goes to Gaṇgā, follows all gods.

34-35a. Since Viṣṇu is full of all gods, and since Gaṅgā is full of Viṣṇu, (therefore), by offering piṇḍas and water with sesamum to the manes, those (i.e. the manes) who live in hell go to heaven, and those who stay in heaven obtain salvation.

35b-36a. Gaṅgā alone is the greatest recourse to every man who has molested another's wife or has damaged another's property and who hates others.

36b-37a. There is no other recourse like Gaṅgā for a man who is destitute of (the knowledge of) Vedas and sacred books, who is given to censuring his preceptor, and who is without (i.e. who does not follow) the conventional conduct.

37b-41. When there is Gaṅgā, which gives a man (i.e. takes a man to) heaven and salvation, when she is worshipped easily and gracefully, what is the use of performing various kinds of rich sacrifices or of practising austerities very difficult to practise? What is the use of always having great restraints and yogic practices curbing (the functions) of the mind? Gaṅgā, who grants enjoyments and salvation, who easily gives final beatitude, is remaining in front (of men). She destroys men's sin (accumulated) in a group (i.e. a series) of many existences. A man instantly gets religious merit merely by a bath in Gaṅgā. A man gets, by daily having a bath in Gaṅgā, that fruit which he gets by giving a thousand cows on a solar eclipse day at Prabhāsa[2]. By seeing her (stream) a man removes his sin, and by touching her (water) he obtains (i.e. goes to) heaven.

42-45a. Gaṅgā, plunged into (i.e. if one bathes in her water) even by chance, gives salvation. The fickleness of all senses due to imagination and cruelty disappear by the sight of

1. Uttarāyaṇa—The period or time of the summer solstice.
2. Prabhāsa—Name of a well-known place of pilgrimage near Dvārakā.

Gaṅgā. Merely by her sight, greed for another's wealth, lust for another's wife and liking for the conduct prescribed for someone else, disappear; and there proceeds satisfaction due to what a man gets by chance while following the course of conduct prescribed for him; and by a dip in Gaṅgā, equanimity (of mind) towards all beings would be (possible).

45b-46. That man who happily lives by resorting to Gaṅgā, is liberated while living[1] here (i.e. in this world) only, and is the best of all. For him there is nothing (left) to be done who would remain by resorting to Gaṅgā.

47-48. Such a man is blessed, is liberated and is liberated while living. Sacrifice (performed) in Gaṅgā (i.e. sacrificial offerings cast into the water of Gaṅgā), gifts offered into Gaṅgā, muttering (of prayers done) in Gaṅgā, śrāddha (offered) in Gaṅgā, and worship of deities done (while standing) in (the water of) Gaṅgā would always be crores and crores of times meritorious. Sin committed at any other place perishes on the bank of Gaṅgā.

49-50a. A sin committed on the bank of Gaṅgā is destroyed by means of (i.e. after having) a bath in Gaṅgā. A man having bathed (i.e. who bathes) in Gaṅgā on the day of his natal star and in union with Gaṅgā would emancipate his family.

50b-51a. If a man would (even) once praise Gaṅgā as he always respectfully praises a rich man, he would be a recipient of heaven (i.e. would live in heaven).

51b-53a. Even he, who without faith, recites the epithets of Gaṅgā, by remaining in her water, becomes a recipient of heaven. Gaṅgā emancipates, on the earth, men who reflect upon her; she emancipates the Nāgas in (the region) below (the earth); (and) she emanipates gods in heaven. (Therefore) Gaṅgā is declared to be Tripathagā.[2]

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1. Jivanmukta—'Liberated while living'; a man, who, being purified by the true knowledge of the Supreme Spirit is free from the future birth and all ceremonial rites while yet living.

2. Tripathagā—Having three paths, i.e. flowing in heaven, on the earth and the lower region.

53b-56a. A man who dies in Gaṅgā, deliberately or undeliberately, obtains heaven and salvation. The position (like going to heaven) which a meditating sage or a wise man remaining (only) in the sattva quality obtains, is obtained by a man who casts his body in Gaṅgā. (Between a man) who would purify his body by a thousand Cāndrāyaṇa (vows), and (a man) who would drink, as much as he likes, the water of Gaṅgā, he (i.e. the latter) is superior.

56b-58a. The power of the sacred places, and especially of gods and also of Vedas (would last) as long as a man does not reach Gaṅgā. Vāyu has said, there are three crores and a half of sacred places in heaven, on the earth and in the intermediate region between the heaven and the earth.

58b-60a. "O Gaṅgā, they (all) are (situated) in you. O Gaṅgā, you who have risen from the lotus-like feet of Viṣṇu, O you flowing in three courses, O you, who are known as having meritorious water, (please) remove my sins. You have risen from Viṣṇu's feet. You belong to Viṣṇu. You are honoured by Viṣṇu. Therefore, protect me from the sin committed from birth upto death. O great goddess, O Bhāgīrathī, O you full of religious merit, purify me with faith, with your immortal rich power."

60b-62a. He, who would bathe in the water of Gaṅgā while reciting these three excellent verses is free from sin committed during crores of existences; there is no doubt about it.

62b-63a. I shall tell you the basic mantra of Gaṅgā as narrated by Śiva. A man, uttering it (even) once, settles in Viṣṇu's body.

63b. This is the mantra: "Om, repeated salutations to Gaṅgā, of a universal form and belonging to Viṣṇu."

64. A man, who holds with his head (i.e. puts on his head) the clay of the bank of Gaṅgā, is free from all sins, even without bathing in Gaṅgā.

65. (Even) if he (just) touches the breeze thrown off by the wave of Gaṅgā, he is free from a fierce sin, and obtains eternal heaven (i.e. lives eternally in heaven).

66. As long as a bone of a man remains in the water of Gaṅgā, he is honoured for a thousand years in heaven.

67. A man, by casting (i.e. who casts) the bones of his parents, his helpless relatives or even of his preceptor, does not fall from heaven.

68. The man, who would carry the piece of the bone of his parents to Gaṅgā, obtains, at every step, the fruit of a horse-sacrifice.

69. Blessed are the inhabitants of the country, the beasts, the birds, the insects, the immobile and mobile objects and others, that have resorted to the bank of Gaṅgā.

70. O best brāhmaṇas, those men who die within a distance of two miles from Gaṅgā become gods, and others become (i.e. are born as) human beings on the earth.

71. If a man, while going for a bath in Gaṅgā, dies on the way, he obtains (i.e. goes to) heaven, and would obtain the fruit of a bath in Gaṅgā.

72. Insects, moths, grasshoppers that die on being struck by the feet of those going (to Gaṅgā), go to the water of Gaṅgā.

73. O brāhmaṇas, those men, who describe Gaṅgā to a man, obtain great religious merit, viz. the fruit of the bath in Gaṅgā.

74. Those, who, with their minds confounded by the heretics, censure Gaṅgā, go to a terrible hell, return from which is difficult.

75. If a man in a miserable condition remembers Gaṅgā, he obtains (i.e. goes to) heaven. What is the use of speaking so many other (i.e. irrelevant) words?

76. He, who would utter the word 'Gaṅgā' 'Gaṅgā' even from a distance of hundreds of yojanas (from Gaṅgā), is free from all sins, and goes to Viṣṇu's heaven.

77. Those men, who have not gone to Gaṅgā, become blind, crippled, or are incapacitated through miscarriage and are born in vain in this worldly existence.

78-79. The knowledge of those mean men, who, resembling the dull, do not glorify Gaṅgā, of those mad and deluded ones who do not instruct others, of those vicious, fallen and mean men who do not recite the merits of Gaṅgā, is fruitless, O brāhmaṇas.

80. Those wise men who make others recite (the virtues of Gaṅgā) with faith, and those who recite it with faith, go to heaven and emancipate their manes and preceptors.

81-83a. He, who, according to his monetary capacity, gives provender to him, who goes to Gaṅgā, would get (the merit of) the bath in Gaṅgā. He who (thus) goes with (i.e. after taking) food (i.e. provender) from someone else, gets the fruit of one who takes the bath; the person who prompts (i.e. encourages) him, gets double the fruit. He, who, willingly or unwillingly, through being prompted or for serving someone else, goes to Gaṅgā, would go to the abode of gods (i.e. heaven).

The brāhmaṇas said:

83b-84a. O Vyāsa, we have heard the very pure account of Gaṅgā from you. Wherefrom has Gaṅgā (risen)? How is her appearance? Why is she so purifying?

Vyāsa said:

84b-85a. Listen, today I (shall) tell you an old auspicious story, hearing which the best man obtains the path to salvation.

85b-89a. Formerly, the best sage Nārada, having gone to Brahmā's world, and having saluted pure Brahmā, asked him, the purifier of the three worlds: "O father, what have you created on the earth, approved of by Śiva and Viṣṇu, which is desirable, for the good of all the worlds? Which goddess or deity, the best of all (have you created) reaching whom, gods, demons, men, serpents, birds, and beings generated by sweat, trees and other plants, all certainly attain what is auspicious and complete good, O Brahman?"

Brahmā spoke:

89b-90a. Formerly (while) creating the world, I said to Māyā (i.e. my divine power) of the form of primordial matter: "You be the first of all the worlds. From you I shall create (the world)",

90b-92a. Hearing this, she, the superior one, divided herself into seven (parts): Gāyatrī, Vāk (i.e. speech), Svarlakṣmī

(wealth of heaven), giving wealth to all, Goddess of knowledge, Umā, the female ascetic, Śaktibīja (i.e. the source of power), Varṇikā and Dharmadravā. These seven are said to be (the parts).

92b-93. The Vedas have Gāyatrī as their source; the entire world has come up from the Veda. These, viz. Svasti, Svāhā, Svadhā[1], Dīkṣā (i.e. initiation) are said to have sprung up from Gāyatrī. A man should always pronounce Gāyatrī with the Mātṛkās etc.

94. Gods, after having received Svadhā (i.e. oblations made to the manes), at a sacrifice, would become ageless and immortal. Then they dropped (i.e. would drop) nectar on the earth.

95. Then the earth has (i.e. becomes full of) crops and is extremely auspicious due to herbs. Men became happier with fruits, roots, liquids and foods.

96-97. Bhāratī had settled in the mouth and mind of all people. Similarly she gives instruction with regard to proper conduct in all sacred books; (she causes) knowledge, feuds, grief, infatuation and its absence, (whatever is) auspicious and inauspicious. It is said that without her the entire world loses its essential nature.

98. In the three worlds the collection of garments and ornaments is due to her; and also happiness and kingdom. Therefore she is dear to Viṣṇu.

99. Due to Umā there is knowledge, that constantly destroys (selfish) motives in the worlds. She should be known to be the mother (i.e. source) of knowledge, and occupying half the body of Śiva.

100-103. Varṇikā is a fierce power, infatuating all the worlds; she is also the cause of the fixity and destruction of the worlds. This goddess formerly killed the two demons Madhu and Kaiṭabha. She also killed the terrible Ruru, well-known in all the worlds. She killed Mahiṣāsura (i.e. the demon Mahiṣa),

1. Svasti, Svāhā and Svadhā—are exclamations used on different occasions. Svasti denotes the expression of well-being. Svāhā and Svadhā are respectively used at the time of making offering to gods and manes. They also denote the offerings made to gods and manes.

the only conqueror of all the gods. The goddess easily killed all the greatest evil spirits and demons. Thus having always killed the armies of the demons, she protected and delighted all the three worlds.

104-108. She of the form of Dharmadrava has settled in all moral conduct. Having observed her to be great, I held her in a water-pot. She has risen from the lotus-like feet of Viṣṇu; she is held on his head by Śiva. She is united with us three, viz. Brahmā, Viṣṇu and Śiva. Dharmadravā is known to be of the form of water in the water-pot, and has risen from the sacrifices of Bali. Formerly the powerful Viṣṇu outwitted Bali, the best among the mighty, by means of a trick. Then by (planting) two feet only he occupied the entire earth, then the foọt (planted) in the sky tore asunder the universe and stood before me. With the water in the water-pot I worshipped the foot.

109-111. Having washed the foot (i.e. when the foot was thus washed) it was full of water; and from it water fell on the Hemakūṭa. She (i.e. Gaṅgā) having reached Śiva from the peak (i.e. after flowing down from the peak), and remaining in the matted hair, flows (from there). Then Bhagīratha himself propitiated Śiva, and brought the best elephant (i.e. Airāvata) to the earth; worshipped him daily with austerities. The best elephant (i.e. Airāvata) with his three tusks, forcibly made a (triple) hole into the mountain, by tearing it asunder. Therefore because (she flowed through) the three holes, she is known in the world as having three streams.

112. Due to her contact with Viṣṇu, Brahmā and Śiva she is purified and purifies the worlds. By reaching (i.e. resorting to) that deity a man would get the fruit of all moral conduct.

113. That highest position which would be (obtained) by serving Gaṅgā would not be (obtained) by those who are intent upon recital of (sacred hymns) or upon the performance of sacrifices or with all sacred hymns, rites, or worship of gods.

114. There is no greater means for accomplishing religious merit than this. Therefore, O Nārada, go to her for getting the religious merit (obtainable) in the three worlds.

115. Due to the contact of the bones of Sagara's sons with the water of Gaṅgā, they went to heaven along with their

manes and also with those who were born before and after them.

116. Then Nārada, the best sage, hearing (the account) from Brahmā's mouth, practised penance at Gaṅgādvāra, and became like Brahmā.

117. Gaṅgā is accessible everywhere; (but) she is not (so easily) accessible at the three places, viz. Gaṅgādvāra, Prayāga and her confluence with the ocean.

118. (By staying there) for three nights, (or even) for one night a man gets the highest position (i.e. salvation). Therefore, by all means, a man should think of instant salvation.

119. Therefore, O you, who are conversant with moral conduct, go to that auspicious Gaṅgā there, and within a short time you (will) go to heaven and attain salvation.

120. Especially in the Kaliyuga Gaṅgā is the giver of salvation to men. Weak beings can have endless religious merit due to expiation (practised on the bank of Gaṅgā).

121. Then the brāhmaṇas, having heard the auspicious words from Vyāsa, and being delighted, went along the path of salvation after having practised penance in (the water of) Gaṅgā.

122. A man who would listen to this excellent auspicious account, crosses the entire flood (i.e. heap) of misery, and would obtain the fruit of bathing in (the water of) Gaṅgā.

123-125. He would get the fruit of (having performed) all sacrifices by uttering (the name of Gaṅgā) just once. He who gives gifts, (mutters) prayers, (has) meditation, (recites) eulogy (of Gaṅgā) or hymns (in her honour), or worships deities there only (i.e. at the bank of Gaṅgā), would obtain unending fruit. Therefore, men should perform muttering (of sacred names), rites etc. there (i.e. at the bank of Gaṅgā) only. The fruit (of this) is said to be unending, and is obtained in many births.

CHAPTER SIXTYTHREE

A Hymn to Gaṇapati

Pulastya said:

1-3. O Bhīṣma, in the meanwhile, Sañjaya, a great sage, and a disciple of Vyāsa, having saluted his preceptor asked him formerly: "(Please) tell (me) the means of worshipping gods and the well-defined order in which they should be worshipped. Which god is most adorable in the beginning? Who should be worshipped in between (the first and the best)? Who should be worshipped last in everyday worship? Whose power is what (i.e. what is the power of each one)? O brāhmaṇa, worshipping whom, what fruit would a man obtain?"

Vyāsa said:

4. For removing obstacles of (one's way to) the next world, a man should first worship Gaṇeśa in this world. He obtains the status of Vināyaka, since he is the son of Gaurī (i.e. Pārvatī).

5. Formerly Pārvatī gave birth to these two sons from Śiva, viz. Skanda and Gaṇapati. The two gods sustain all the worlds, and are brave.

6-7. Seeing the two, the daughter of the (Himālaya) Mountain (i.e. Pārvatī) said (to them): "O sons, this modaka is given by gods, who were full of joy. It is known as Mahābuddhi (highly intelligent), and is fashioned with nectar. I shall tell about its merit; be attentive and listen.

8-9. Merely by smelling it, a man would certainly obtain immortality. He knows the meaning and essence of all sacred books; he becomes conversant with the use of weapons and missiles; he becomes adept in all sciences; he becomes a writer, a painter; the very intelligent one knows the essence of the knowledge of the Supreme Spirit and worldly knowledge; he becomes ominscient; there is no doubt about this.

10. O sons, being superior to Virtue, he would obtain a hundred accomplishments. This is approved by your father also (to whom) I am handing (you) over."

11-13. The very wise Skanda, hearing these words from his mother's mouth, instantly visited all the sacred places situated on the earth, after having mounted his peacock; the very intelligent Lambodara (i.e. Gaṇeśa), (however), having bathed in a moment, and after having gone round his parents keeping them to his right, and being delighted, stood before his parents themselves. Like that Skanda also stood before them, saying (to Pārvatī): "Give it (i.e. the modaka) to me."

14-15. Looking at them, Pārvatī, being amazed, then said: "A man by means of bathing at all sacred places, saluting all gods, performing all (kinds of) sacrifices, (observing) vows, (reciting) sacred hymns, by means of deep and abstract meditation and other restraints, does not get even one-sixteenth of the religious merit of him who has worshipped his parents.

16. Therefore he also is hundred times better than a hundred sons. Therefore, I give Gaṇeśa this modaka made by gods.

17. For this reason only, he will receive worship first in sacrifices, (in recital) of Vedas and sacred texts and hymns of praise, and also in everyday worships (of deities)."

18-19. Along with Pārvatī, Śiva also granted him a great boon: "May the gods be pleased with his worship at the commencement (of a rite etc.). Let the penance (in honour) of all gods and manes everywhere be (commenced) when the lord of Gaṇas (i.e. Gaṇeśa) is worshipped first."

20. Therefore, a brāhmaṇa should (first) worship Gaṇeśa in all sacrifices; they (i.e. the sacrifices then) have crores and crores (times) religious merit—these are the words of the god (i.e. Śiva) and the goddess (i.e. Pārvatī).

21. Then, the god and the goddess (i.e. Śiva and Pārvatī) gladly gave all their excellence and merit (to Gaṇeśa) and made him the chief of the Gaṇas before all the gods.

22. Therefore by worshipping Gaṇeśa in all big sacrifices, (recital of) hymns of praise and everyday worship, a man would get prosperity.

23. Knowing thus, all the gods worshipped him with a desire to obtain the desired (object) and certainly for (going to) heaven and (obtaining) salvation.

24. (A man would be free from all sins) if he, eating at

night (only), would, on the fourth day (of every fortnight), worship god Gaṇeśa's idol or symbol or picture.

25-26. (He should recite the following hymn:) "O Lord of Gaṇas, O you, who put an end to all difficulties, O you, who give delight to Umā, O you, wise one, my salutation to you. Protect me from the ocean of the mundane existence. O lord, O you who delight Śiva, O you who grant (the power to practise) deep and abstract meditation, you the lord of (i.e. who overcome) obstacles, my salutation to you. Always be pleased with me."

27. A man, who, having fasted, would joyfully worship Gaṇeśa, becomes free from all sins, and is honoured in heaven.

28. I shall tell you the hymn containing his twelve names (in honour) of him. The mantra is: "Om, salutation to Gaṇapati."

29-31. He, who, after getting up in the morning recites these twelve names of him, viz. Gaṇapati, Vighnarāja, Lambatuṇḍa, Gajānana, Dvaimatura, Heramba, Ekadanta, Gaṇādhipa, Vināyaka, Cārukarṇa, Paśupāla (and) Bhavātmaja", would have the entire universe under his control and would never meet with any difficulty. Great evil spirits become calm; he is not troubled by diseases; being free from all sins, he eternally obtains (i.e. lives in) heaven.

CHAPTER SIXTYFOUR

Auother Hymn to Gaṇapati

Vyāsa said:

1. I shall again tell you another hymn of praise in honour of Gaṇeśa, which gives success in all undertakings; which is sacred, and which gives every desired fruit:

2-3. "I salute the chief of the Gaṇas, who has one tusk, whose body is big, who resembles heated gold, who has a large belly, and large eyes, who has put on the muñja (girdle), and

the skin of the black antelope, and has the sacred thread of serpents, who has, on his head, the digit of the young moon.

4-5a. I salute the lord of the Gaṇas. I salute the chief of the Gaṇas, who removes and is (himself) free from all obstacles, who, mounting upon the best mouse, desired to fight in the great war between the gods and the demons, and who possesses mighty arms.

5b-6a. I salute the chief of the Gaṇas, who delights the heart of Pārvatī, who is surrounded by Mātṛkās, to whom devotion is dear, and who is furious with passion.

6b-7a. I salute the chief of the Gaṇas, whose body looks lovely on account of variegated jewels, who has ornaments in the form of bright garlands; (I salute) the god who possesses any form that he likes.

7b-8a. I salute the chief of the Gaṇas, who has an elephant's face, who is the best among gods, and who is adorned with charming ears. I salute the lord of Gaṇas, who holds a noose and a goad.

8b-9a. I salute the chief of the Gaṇas, who is always being praised by Yakṣas, Kinnaras, Gandharvas, Siddhas and Vidyādharas, and who has a large body."

9b-10a. A man, who would devoutly recite this auspicious hymn of eight verses in praise of Gaṇeśa, obtains all (kinds of) prosperity, and is honoured in Rudra's heaven.

10b-11. (Such) a man does not suffer loss of possession in seven births. A man who recites this daily becomes a great king. By reciting and listening to this greatly meritorious hymn of praise to Gaṇeśa, he brings the three worlds under his control.

CHAPTER SIXTYFIVE

The Slaying of Kālakeya

Vyāsa said:

1. He, who would worship the lord of the Gaṇas in the Nāndimukha[1], has everyone under his control, and his merit becomes inexhaustible.

2. A man obtains all (kinds of) prosperity in all sacrifices by means of (the recital of) the hymns 'Gaṇānām tvā' and would obtain heaven and salvation.

3. A wise man should draw the figure of Gaṅeśa on a clay idol, or in a picture (carved out) of stone or on the wood of the door, or in a pot.

4-5. A wise man, who, after having installed the idol of Gaṇeśa, even in any other place which would always be visible, would worship Gaṇeśa according to his capacity, fully gets his desired objects fulfilled. He has no difficulty and he would bring the three worlds under his control.

6. A student obtains knowledge from the Vedas and sacred texts, and also other knowledge (like that) of the fine arts, which is successful and which would give (i.e. lead) him (to) heaven.

7. A man longing for wealth, gets ample wealth and a good charming daughter, grandeur that is lawfully obtained, and a son giving (taking) the members of the family (to) salvation.

8. He is never troubled by diseases, or planets or evil spirits, horned animals, demons, lightning or robbers in a forest.

9. The king is not angry with him; plague does not occur in his house; he does not feel the dearth (of anything); he does not suffer from weakness after (i.e. due to his) having worshipped Gaṇeśa.

10. "(My) salutation to the chief of the Gaṇas, who re-

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1. Nāndīmukha—A śrāddha ceremony performed in memory of manes, preliminary to any festive occasion such as marriage etc.

moves all difficulties, who was worshipped even by gods for accomplishing their desired objects."

11-12. The sacred formula is: "Om, salutation to Gaṇapati." He, who would worship the protector of the Gaṇas, with flowers dear to Viṣṇu, and other fragrant flowers, with modakas, fruits, roots and other seasonal things, with curds and milk, pleasing musical instruments, and with incense and (other) fragrant (objects) obtains success in all undertakings.

13. He who especially offers money and materials of worship dear to him and cloth on his (i.e. Gaṇeśa's) idol, has it (as reward) a lakh times.

14. In the proximity of the east, in the country of Bhāratavarṣa, on the southern bank of the Lauhitya (river), Vināyaka (i.e. Gaṇeśa remains) in the form of an idol.

15. For bringing about peace to all worlds, and removing obstacles he has stayed (there) by the order of Śiva and Pārvatī and with the consent of gods.

16. (A man) who has mastered the meaning of Vedas and sacred books, having worshipped that deity according to his capacity with collection of materials, becomes (identical with) Vināyaka.

17. A man having gone (i.e. who goes) round (Gaṇeśa's idol even) once, having seen (i.e. who sees) or having touched (i.e. who touches) his idol, obtains heaven eternally, and is always honoured by gods.

18. There is Śambhu Vināyaka for leading those who have been in contact with the mlecchas, who are good ascetics and for (granting) sons to all the people.

19. He, who, having bathed in the Lauhitya (river), would touch (the idol of) Gaṇeśa, becomes free from sins committed during seven births; there is no doubt about this.

20. (A woman) would not suffer from widowhood, one would not be reduced to poverty, nor would one have grief or jealousy for birth after birth after having reached Gaṇeśa.

21. There is no doubt that a man would repeatedly get success, enjoyments, fame and power by worshipping Gaṇeśa.

22. All desired objects perish by not worshipping him. All gods like Brahmā, Viṣṇu and Śiva are pleased (if one performs his worship).

23-30. When Indra had not worshipped the bountiful Gaṇeśa, he was conquered by Hiraṇyākṣa in the battle with great demons led by Hiraṇyākṣa. Then, in the olden days, the gods remained powerless for a hundred years; and in the war between the gods and the demons, the gods were defeated. Then the gods told (this) to Śiva, the god of gods: "O sir, our kingdom has been conquered by the demons; our sacrifices are lost." In the meanwhile, Śiva said (these) words to the gods: "By Umā, who was pleased, and by me a boon is granted to Gaṇeśa; 'May gods attain great success by worshipping you. A man, who, through delusion, disregards (you), during great festival, would not attain success and would be defeated in a battle.' In the great sacrifice, you did not through disrespect and delusion, worship Gaṇeśa; therefore you have been defeated. Go quickly; offer an auspicious worship to the great Gaṇeśa, O you, who are conversant with the moral law, you will soon meet with success."

31. Then, having heard from Śiva's mouth, beneficial and wholesome words, the gods became glad, and all of them stood before Gaṇeśa.

The gods said:

32. O lord of the Gaṇas, O only guardian of all gods, O granter of heaven and enjoyments, our salutation to you; O Heramba, we bow to you with love.

33. O Heramba, we bow to you, who give (i.e. bring about) victory in all wars, who give success in all undertakings, who have great divine power and whose body is great.

34. We bow to Heramba, having one tusk, a prolonged mouth (i.e. a trunk), the highly intelligent god of great sages, gods and Indra.

35a. Forgive us (our fault viz.) that we did not formerly worship you at the sacrifice.

35b-37. Having heard the words of the gods, Gaṇeśa said (these) words: "O gods, choose from me the boon of your liking." Then all gods like Indra, led by Bṛhaspati, said to Gaṇeśa: "Let victory be ours (i.e. Let us be victorious)." Hearing the words of the gods, Gaṇeśa said (these) words:

38-40. "O best gods, all right; may you have victory quickly." Then all the hosts of gods, with their minds full of joy, worshipped Gaṇeśa with sandal, ornaments, divine incense fine garments, flowers like Pārijāta growing in (the) Nandana (garden), and other divine and attractive flowers. The lord of Gaṇas, worshipped by gods, said to the best gods:

41. "O gods, go to Viṣṇu, having a wonderful courage. Then, O gods, he will bring about your desired object."

42. Then they, getting into their own respective chariots, went to the immutable Viṣṇu. The hosts of gods, having saluted him, who had put on a yellow garment (i.e. Viṣṇu), joyfully said to him:

43. "O great-souled Viṣṇu, having gone to Gaṇeśa, and having worshipped him, we have today come to you."

44. Having heard these words of the gods, the imperishable Viṣṇu, spoke precisely: "I shall kill the preeminent demons."

45. Having heard the nectar in the form of (these) words the gods being pleased and full of great joy worshipped him with the desired materials.

46-47. Viṣṇu again said to the gods led by Indra: "Collecting your own army, be ready without any distress. I shall vanquish the wicked ones as well as their army on all sides. Gathering the group of missiles, you remain fearless."

48. All the best gods, having divine missiles, after having heard the words of Viṣṇu, got into (their) aeroplanes, and left.

49. The words of gods, uttered with joy, were heard by the spies of the demons. They reported the same to the very mighty Hiraṇyākṣa, (their) king.

50. The very powerful lord of the demons, having heard the words (as reported by his spies) got angry. The angry one called his ministers and said to them:

51-56. "Now all the wicked-minded gods like Indra, desiring to have Viṣṇu (as their leader), told everything to Śiva: 'How shall we get victory, when the army of the demons is so fierce?' Śiva said these words: 'O gods, worship Gaṇeśa. By worshipping him you will (be able to) conquer the demons.' Then the hosts of gods, who were delighted, worshipped the

chief of the Gaṇas. The lord of the Gaṇas, being pleased, granted them a great (but) cruel boon: 'Today you will conquer all demons.' Then the gods, being (very) joyful, and desiring to kill us, told this to Viṣṇu. Having heard (the words) 'all right', from Viṣṇu, the fearless gods, seated in (their) chariots, and with weapons in their hands, stood (ready) for fighting with me. He who has whatever capacity to vanquish the gods should (now) speak out fully."

57-59. Then, hearing the words of the king, Madhu said (these) words: "O king, I shall conquer Viṣṇu. Give me an assistant. When god Viṣṇu is conquered, all gods will certainly be frightened. Therefore, Viṣṇu, the conquerer of the enemies' cities, will be our portion (i.e. we shall vanquish him). O king, we, with Dhundhu, Sunda, and the very mighty Kālakeya as assistants, will conquer Viṣṇu."

60. In the entire army of the demons (these) four (viz. Madhu, Dhundhu, Sunda and Kālakeya) were very brave heroes resembling Death and had mastered the science of (employing) all weapons.

61. Bala then said (these) words: "I shall vanquish that Viṣṇu due to whom victory (of gods) is coming about. O king, this is my strong pledge."

62. The two brothers, Namuci and Muci, proud of their might, said to the king: "We too, the mighty ones will conquer (the gods) with force."

63. Jambha said these words: "I shall conquer Indra and (other gods) led by Indra. There is no doubt about it. O demons, give up your worry."

64a. And Tripura said (these) words: "I shall conquer Vināyaka."

64b-65a. Then, the mighty general Maya, the destroyer of gods, said: "With (the help of) the demons I shall (conquer) Kubera and all Hiraṇyakas."

65b-67a. In the meanwhile, the best sage Nārada went and said to Hiraṇyākṣa: "I have come as a messenger of Viṣṇu. By our (i.e. my) words (i.e. order) abandon your kingdom, if

you have interest in your life. Otherwise fight with me and go to the nether world."

67b-69a. Then angrily he spoke these words to the best sage Nārada: "O brāhmaṇa, you are not to be killed. Quickly go (away) from my presence. See in front of you (i.e. under your very nose) the disaster and destruction of the gods. O brāhmaṇa, (see that) Viṣṇu, Śiva and others will, in a moment, meet with death."

69b-70a. Saying so the lord of demons said to the General of his army: "Making the entire army ready, quickly bring all the chariots."

70b-71a. Hearing the words of the king of demons the General of the army suddenly summoned the army. (The soldiers) getting frightened, came (there) quickly.

71b-72. The army (consisted of) thousands of crores (of soldiers) and of akṣauhiṇīs[1]. Each one of the brave soldiers had large vehicles, wonderful chariots, and elephants, camels and donkeys also.

73-74. Mounting on lions, tigers and buffaloes they proceeded. They filled the quarters with all musical instruments and many frightening roars like lions. The sea-coast, mountains, earth, and all the worlds were frightened. The oceans also were agitated.

75-76. Drums beaten by all gods gave out sounds. All the people and the residents of the three worlds were frightened by various other musical instruments of a deep sound (after they were) filled with air. Their desires were frustrated. They went to wage the great, fierce, bright war.

77. In the war they struck one another with iron bars, nooses, lances, swords, sticks, hatchets and sharp fierce arrows.

78-80. All the quarters were full with the weapons and missiles hurled in various ways. Their fight took place in big houses, on the ground, on mountains, in water, in temples, in the sky, on tops of mountains and on their peaks, in thickets, and in a great forest. Missiles in hundreds and thousands fell

1. Akṣauhiṇi—A large army consisting of 21870 chariots, as many elephants, 65610 horses, and 108350 foot-soldiers.

on the armies as the water of showers from clouds like Puṣkala[1] would fall in streams.

81. Some fell on the ground with their bodies pierced with arrows. Others (fell on the ground with their bodies struck with) missiles like śakti, pestles and lances and hatchets.

82. The brave, dauntless warriors, fighting justly in the war for their lord, fell (just) before their enemies (i.e. they did not run away from the battle-field) and went to the abodes of gods.

83. Others, who were timid and sinful, and who struck those running away from the battle-field, and who fought unjustly went to Yama's abode.

84. The gods mounted upon elephants and on horses struck the enemies. Those brave (soldiers) desiring to fight and occupying chariots struck those (enemies) who had occupied chariots, and the foot-soldiers struck the foot-soldiers (in the enemy's army).

85-89a. They were glad, were full of energy, were most dutiful and full of power. The arms of some were cut off. The hair, heads and garments of some whose heads were broken with pestles, fell on the ground. (Some) very mighty (soldiers), with their waists pierced and broken, fell on the ground. The brave ones, decorated with divine ornaments, whose bodies received cuts and were pierced due to the falls of swords and with fierce hatchets, fell on the ground. The region became bright with heroes, elephants, horses, chariots, fallen ornaments, banners and flags.

89b-92a. At that time the whole earth with mountains, forests and groves was flooded with blood, during the war between the gods and the demons. The collection of materials there was eaten by many goblins. Demons and wolves drank ample blood. So also other hosts (of demons etc.) and of jackals and vultures gladly drank blood mixed with water.

92b-93. In the meanwhile, the learned Bṛhaspati, honoured by gods, muttered for gods, the lore that brings the dead back to life, which removed troubles, which was a divine and very powerful lore of Brahmā.

1. Puṣkala—An epithet of a class of clouds said to be the cause of drought or famine.

94. Then Dhanvantari, the physician of gods, gladly moved on the battle-field with the speed of mind (carrying) medicines with him and employing them.

95. Then the gods that were dead in the great war, again came back to life, were without any wound, endowed with power, and again fought very much.

96. Thus, a hundred thousand haughty (fighters of the) army of the demons, with their necks cut off with arrows fell down due to the merit (of the gods).

97. Then Siddhas, Cāraṇas, sages, semi-divine beings and hosts of celestial nymphs greeted (the gods) with cries of victory.

98a. Gandharvas sang songs and great sages praised (the gods).

98b-100. Then the very mighty and powerful foremost demon, the General of the demon-king, Kālakeya by name, seated in a chariot took his bow there (i.e. in the chariot) only, and the very mighty one killed groups of gods and made them dance on the ground. At that time the sky was screened with a continuous flow (i.e. volley) of arrows.

101. Arrows in thousands of crores fell on the army (of the gods). Then gods, not returning (i.e. not fleeing) from the battle fell (there).

102. All the Siddhas and Gandharvas ejected blood. Gods injured by the arrows dropped on the ground.

103. Certain prominent and very mighty gods who (had participated) in the war, pierced with hundreds and thousands and myriads of arrows fell on the ground.

104. All gods who remained in the chariots were vexed. Being tormented by the arrows they could not stand before (the demons).

105. He (i.e. Kālakeya) plunged into the (gods') army, as an elephant would plunge into a lake. Gods were hurt by his arrows strong like the thunderbolt and fire.

106-107. They could not stand in the battle-field, and then went to Indra. A god, known as Citraratha, best among the soldiers, and an archer, went to fight, after having got into a chariot; and he said (these) words to the great demon, the General (of the demons') army:

108-109. "Since, O you very brave (demon), you, full of joy, are killing the army of the gods, you deserve to be praised; you are brave and are liked by gods. You have now executed a mission dear to Hiraṇyākṣa; and now (pierced) by my arrows go to Yama's abode."

110-112a. Then Kālakeya smiled and said (these) words: "Formerly I have easily vanquished the entire host of gods. Now also (I shall) easily (conquer) the (gods') army that is standing (before me) in the battle. O best of gods, if you love death, then by (piercing you) with these sharp arrows, I shall take you to Yama's abode."

112b. Saying these words, he, who was extremely angry, struck (i.e. discharged) an arrow (at Citraratha).

113-114a. The hero (i.e. Citraratha) cut it off in the sky (itself, i.e. before it struck him), with three arrows. Angrily he again quickly employed arrows in the battle, and with dexterity killed many demons.

114b-115a. Then, in the battle, the best among archers speedily struck each other on the ground with sharp arrows resembling the destructive fire at the end of the world.

115b-116. That fight between the god and the demon was (fought) much justly. Sages, gods and divine serpents desiring to see (that fight) went there. Thus hundreds of thousands of arrows were directed (by them towards each other).

117-118. The two heroes shone (there) to conquer each other in the battle. Then the angry and very lustrous lord of the Gandharvas (i.e. Citraratha) pierced (Kālakeya) in his forehead with three arrows, in his chest with five arrows, in his belly and navel with seven arrows, and in his abdomen with five arrows.

119. The demon struck down with the arrows became confused and depressed in spirits. With his bow loosened, he, the powerful one, regained consciousness after a long time.

120. The god pierced the best demon, named Madhu, with three arrows. He cut off his bow (even) while the demon-king was observing it (i.e. under his very nose).

121. The best among gods, the powerful one (i.e. Citraratha) pierced (the body of) the demon-lion (i.e. the brave demon) with thousands of arrows, bright like god of death.

122. The lord of the Daityas, the demon, with his heart depressed, profusely bleeding, agitated and struck by many arrows, took up a spear.

123. He (i.e. Citraratha) struck and overthrew the horses of him who had (held) the spear in his hand, with four arrows, and his charioteer with three (arrows).

124. Then, remaining on the ground, he (i.e. Kālakeya) struck the best of the Gandharvas (with) the spear. The powerful Citraratha cut off the spear with three arrows.

125. The mighty (demon), seeing his spear destroyed, and resembling a serpent bereft of his hood, took up a mallet and rushed at the god.

126-127. Citraratha hastily cut off, with an arrow with a crescent-shaped head[1], the head from the body of the lord of demons who approached him. He dropped on the ground, and the earth quaked. Then all the hosts of demons, with their faces turned away, fled.

CHAPTER SIXTYSIX

The Slaying of Kāleya

Vyāsa said:

1. Seeing his brother killed, the demon Kāleya, holding an arrow with a bow rushed at Citraratha.

2-3a. Jayanta, the very mighty son of Indra, seeing the demon like death at the end of the world, rushing (at Citraratha), stopped him; and the best and very powerful god (i.e. Jayanta) said to the demons:

3b-5. "The truth supported by Dharma and certainly beneficial in the two (i.e. this and the next) worlds is: He, who strikes (a rival warrior) who is afflicted with the pain due to a wound caused by the stroke of a weapon, who is depressed in spirits, who is fighting with another (warrior), who is broken or

1. Ardhacandra—An arrow with a crescent-shaped head.

thrown away (i.e. defeated), is childish. After having enjoyed (i.e. lived in) the Raurava (hell) he becomes the slave of him (whom he strikes). Therefore, do not fight with him (i.e. Citraratha). Follow the rules of a just war."

6. Kāleya, mad with anger, said (these) words to Jayanta: "Having killed him who killed my brother, I shall now kill you."

7. Then Jayanta, the best among gods, struck, with sharp arrows, the greatest demon, resembling fire at the end of the world.

8-9. The demon too cut them off with three arrows, and struck him. Like a river rising from a mountain and receiving a series of showers, the two very mighty ones did not become weak or discouraged. The two, desiring to conquer each other, did not get pleasure.

10-11. Then he (i.e. Jayanta) cut off the demon's bow with an arrow. With five arrows he caused the charioteer to fall on the ground. He also struck down the four horses (of the demon's chariot) with eight sharp arrows. He too, took the (missile called) śakti, and struck Jayanta (with it).

12-13. (After having) hurt him with a mace, and struck him down along with the fender[1] and the pole of his chariot, he, roared like a lion quickly going down (i.e. jumping on) the ground; he stood there with a mace in his hand. As the sound of the fall of the thunderbolt would be unbearable to the worlds, so the sound of the repeated strokes with their maces (was unbearable).

14-15. In this way their mace-fight lasted for fourteen years. When their maces were broken, both remained in the sky with swords and armours. At that time, gods and great divine serpents were amazed on seeing the wonderful and thrilling fight of the two foot-soldiers.

16-17. After some time their armours were cut off due to the strokes of the swords. The two, very much disposed to fighting, fought with swords. Jayanta, of a fearful valour, seized the hair of his (i.e. the demon's) head.

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1. Varūtha—A fender with which a chariot is provided as a defence against collision with the Kūbara—the pole of a carriage to which the yoke is fixed.

18-19. Having cut off his head with the stroke of his sword, he knocked him down on the ground. Then all the gods rejoiced with (i.e. the demon's) head and uttered the cry of victory. The hosts of demons, that were shattered, fled in all directions.

CHAPTER SIXTYSEVEN

The Slaying of Bala and Namuci

Vyāsa said:

1. Hearing this (i.e. these words), the very mighty Hiraṇyākṣa, the lord of the demons, with his eyes very red with anger, directed the demons (thus):

2. "With a desire to kill the gods I shall myself go to fight (with them, so that) they will not come and will not fight; let them not come this way."

3. Hearing these words, the rest of the chiefs of the hosts of demons, all very skilled in using lances and nooses, went to fight (with the gods).

4. They were hundred times more than the former army. Desiring to fight they frequently rose to the sky.

5-6a. Then the Rudras[1] with the Sādhyas, all the Vasus, Skanda, and the lord of the Gaṇas (i.e. Gaṇeśa), led by Viṣṇu and Indra—all these, being delighted and eager to fight, went to fight.

6b-7. In the meanwhile, the war that took place between the gods and the demons which was full of (i.e. in which) various weapons and missiles (were used) like a grove with frost, was such the like of which did not take place before, was not heard of, and was fearful to all the worlds.

8-9. The war appeared to screen the earth, heaven, (other) shelters like the sky (etc.). The (rival warriors) struck each

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1. Rudra—Name of a group of gods, eleven in number, supposed to be inferior manifestations of Śiva or Śaṅkara, who is said to be the head of that group.

other with the (missiles called) śakti, pestles, lances, with volleys of arrows, with fearful strokes of swords, and with discs and hatchets in the sky and on the ground.

10-11. With other various kinds of weapons also they struck each other. There was a destruction of a terrible nature on the earth and in the sky due to weapons, arrows, bleeding and (also done by) herons, crows and foxes. As the clouds shower pestle-like streams, in the same way gods and demons showered blood oozing (from their wounds).

12-15. Some fell, some swooned, some tumbled, some laughed, some gave out piteous cries, and some repeatedly roared like lions. The arms of some were cut off; the legs of (some) others were cut off; others with their sides, abdomens cut off lay in hundreds on the ground. Crores of thousands of elephants, horses and demons fell variously on the ground in the stream of blood. So there was an ocean of blood on the ground.

16. From there inauspicious rivers (i.e. streams of blood) flew there. They had grass and wood, missiles like śaktis and heaps of wood in them.

17. There were mallets, pestles, lances, crocodiles, flags, fish, tortoises with (only) skin (left).

18. They were (i.e. their flow was) checked by arrows etc., and by many great camels. They were having the moss in the form of hair and chowries.

19-21. There was (formed) a great ocean of blood due to many other beings falling therein. At that time the entire earth with mountains, forests and thickets was having the stream of blood, was very terrible, and caused fear to all people. Due to the fall of (the missile called) śakti caused by Kārtikeya, the demons went to Yama's abode. Suppressed by the great axe, by fire, by arrows with fire-flames and by Varuṇa's noose they (i.e. the demons) plunged into Yama's abode.

22-26. The demons, who were struck down by the sons, grandsons, and ministers (of Kartikeya etc.) with the showers of arrows and śaktis, (the demons who were struck down) by the planets, winds, Yakṣas, Gandharvas, Kinnaras and by the intelligent Kubera with his mace, and with the multitudes of

clouds, thunderbolts and snow discharged by the moon, dropped down on the ground due to the terrible poisons of the snakes. They (i.e. the demons) knocked down in thousands of crores by other gods, all fell lifeless to the ground. Casting their bodies some went to heaven and some to Yama's abode. Some due to the working of their merit or sin went to the nether world.

27. In the meanwhile, the great sages recited the Vedas; (they said:) "May it be well with the brāhmaṇas, cows, women and ascetics."

28-29a. When, now, all the other beings are fighting, the rest of the demons, troubled by gods, resorted to mountains; the cowards, afraid of fighting, went into all the directions.

29b-31a. When the army of the demons was broken (i.e. defeated), a very mighty (demon) named Bala, restrained and troubled the gods with arrows. Many gods, who were proud of their power, being tormented by his arrows fell down on the ground, and some were defeated in the battle.

31b-32a. Seeing his great, fierce act, frightening the worlds, sages praised it (while) the remaining gods were crying.

32b-33. Then the angry Indra, the subduer of enemies, possessing great lustre, struck his (i.e. Bala's) army and him, the best among the powerful, with volleys of arrows. He, the angry and powerful one, hastily struck Indra in the same way in the battle.

34-36. The two, very mighty ones (i.e. Bala and Indra), with their bodies moistened with blood spreading forth, (appeared) like the blossomed Kiṃśuka trees in the spring. The best demon (i.e. Bala) pierced (the body of) Indra (i.e. threw at him) by thousands of discs, lances and pestles in the battle. Moving to and fro the mighty king of gods easily cut off those lances and pestles.

37. Then that demon of great lustre quickly struck, with (the missile called) śakti, Indra, who was mounted upon an elephant, between his breasts.

38. Struck with it, Indra trembled on the elephant. Regaining consciousness, Indra, in a moment, pierced the mighty demon.

39. With an arrow he cut off the hands and the bow of him (i.e. of Bala) who was seated in a chariot. The killer of soldiers cut off his hand, shield and flag with an arrow.

40-41. With four sharp arrows he pierced his four horses. That moment only he cut off the charioteer's head with one arrow. He, with his arrow cut off, his chariot destroyed and with his horses and charioteer killed, fell unconscious on the ground, and died in a short time.

42. Then the angry, great demon, Namuci, who destroyed the pride of the gods, took a mace and suddenly struck (Indra's) great elephant.

43. The great thrilling sound (of the fall of the mace) certainly resembled the sound produced by the fall of the thunderbolt on the peak of the Meru mountain.

44. The elephant, tormented by the stroke and being alarmed, with his body moistened with blood, and afflicted by agony, went away with his face turned away.

45. Many (demons) in hundreds and thousands rushed at Indra. He cut them off with crescent-shaped arrows and arrows with sharp horse-shoe-shaped heads.

46. The best gods were troubled by the illusory creatures of (i.e. created by) him. Some fell on the ground; some lay on the chariot.

47. Seeing his great deed, Viṣṇu then cut off with his discus those arrows that had turned into creatures and that had stuck to the bodies (of the gods).

48. Then Viṣṇu struck him down on the ground with three arrows. The demon who had fallen on the ground became unconscious, and again tumbled.

49. He took up a terrible hammer and was ready to strike Indra. Then Indra killed the great demon with his thunderbolt.

50-51. With his chest wounded the very mighty (demon) fell on the ground. The gods, the Siddhas and the great sages (said:) 'Well (done), well (done)', and with many showers of flowers honoured Indra at that time. Then all the hosts of demons, being frightened, fled away. The Gandharvas sang songs, the groups of celestial nymphs danced.

CHAPTER SIXTYEIGHT

The Slaying of Muci

Vyāsa said:

1-2a. Seeing Bala and his elder brother Namuci killed (by Indra), Muci then said (these) words (to Indra:) "You have killed my eldest brother; I shall now invisibly take you with my arrows to the abode of the son of Bhāskara (i.e. Yama)."

2b-4a. To him, the very lustrous Indra, revered by all gods, said: "You will now certainly follow the path of death of (i.e. traversed by) your brother. You desire to fight with me as the locusts, through folly, suddenly enter fire without realising its heat."

4b-6a. He struck Indra, who was speaking thus, with three arrows. Indra, the conqueror of the enemies' cities, cut them off with three arrows. Then he struck Indra with ten arrows, and Airāvaṇa with five. Having pierced Mātali (Indra's charioteer) with seven (arrows) he roared loudly.

6b-9. Then the demon of great might and valour angrily brandished an iron mace at Indra. Then Indra dexterously struck him with his thunderbolt. Due to the fall of the thunderbolt, he fell down dead. Due to the fall of the demon the earth trembled. The gods danced and the demons ran away.

CHAPTER SIXTYNINE

The Slaying of Tāreya

Vyāsa said:

1. Tāreya, possessed of power and resembling Indra in valour, struck, with arrows, Skanda, who had killed his father in the war.

2. Then Skanda of mighty arms and equal to Viṣṇu in valour cut off and broke those arrows.

3. The demon suddenly screened Skanda with arrows.

Then Skanda, without getting perturbed, cut them off with (his) arrows.

4. Tāreya struck Skanda with fire-like arrows at the peak of fight. He (also) hurled an arrow resembling the thunderbolt.

5. Kārtikeya warded it off with a fire-like arrow. The demon then discharged at him a fierce missile.

6. He dispelled it with an arrow that he struck at it. Then the demon hurled a very fearful missile of a terrible form at Kārtikeya.

7. Then thousands of crores of mountains, trees, lions and serpents in the form of arrows rushed at the son of Pārvatī (i.e. Kārtikeya).

8. Having cut them off Skanda pierced the best of the demons from his feet to his head (i.e. top to toe) with arrows resembling fire and the sun.

9. Arrows, with their feathered parts made of gold, stuck in a very large measure, to the body of the lord of demons. They shone (on his body) as pieces of gold shine on a black mountain.[1]

10. Then from his body profuse blood flowed out, as in the spring the Śamī tree puts forth flowers profusely.

11-13a. The horses under (i.e. which carried) the chariot, lay clinging to the ground. Then the great angry demon holding a fierce and terrible lance resembling death at the end of the world, hurled it (at Kārtikeya). The son of Pārvatī too burnt it in a moment in the battle by discharging a lance presided over by Paśupati.

13b-14. Then the demon again hurled a (missile called) śakti given (to him) by Brahmā. Kārtikeya struck back a lance powerful like a hundred mallets. Then missiles resembling the thunderbolt struck each other even in the sky.

15-16. The missiles of the two who were brave, fell down on the ground. As the stream of (water from) clouds suddenly strikes a mountain, so the lord of demons struck Kārtikeya with arrows like fire-flames.

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1. Kṛṣṇaśiloccaya—or Kṛṣṇaparvata, is an epithet of the Raivataka mountain.

17. Then cutting them off and also his arrow the mighty-armed Kārtikeya also cut off the mighty head of his charioteer with an arrow with a crescent-shaped head. Then with many arrows he struck down on the ground his horses.

18. On the (battle-) field he, taking a pestle (in his hand) speedily rushed at Kārtikeya; (and) with that the chief of demons struck Kārtikeya, whose vehicle is the peacock.

19-20a. Then the peacock swooned, and trembled repeatedly. Then Kārtikeya again struck the best of the demons and with his sword cut off with force that very fearful pestle.

20b-22a. Taking a (missile called) śakti Tāreya struck Kārtikeya. He too, discharged an unfailing śakti, which killed the wicked. Then that śakti (capable of) bringing about the end of the world, struck (Tāreya) who resembled the staff of Yama, and again went (back) to Kārtikeya.

22b-23. Causing the earth to tremble he (i.e. Tāreya) fell down on the ground. Kārtikeya was worshipped by all gods with flowers, incense etc.

CHAPTER SEVENTY

Devāntaka, Durdharṣa & Durmukha Slain

Vyāsa said:

1-5a. Then the demon Devāntaka roared to fight. He, biting his lips, fought with Yama. Having gone (to the battle-field) he said the words condemned by all people: "O wicked one, through folly, you do not know the supreme dharma in its proper order. By using one's sin and merit, it is the master that curbs or favours one. I am created by the Creator (i.e. Brahmā). I shall correct you, since, you, heading towards death, do not know the dharma. Disease, old age, or a slave—none of these is (the cause of) death. A person who is engaged in work, but who has deviated from dharma, becomes unhappy day and night."

5b-6. He struck, with three arrows, powerful like death, god Yama, who was very mighty, whose only witness was dharma, and who was thus addressed by him; but with three other arrows the righteous one cut them off.

7. Then in the battle he (i.e. Devāntaka) powerfully struck Yama with many arrows, lustrous like the fire at the end of the world. He cut off (these) arrows with (his) arrows.

8. In the meanwhile (i.e. at that time) the two, who possessed great power and valour, who were angry, and who desired to conquer each other struck each other in the battle.

9-11. That very terrible fight between the two continued day and night. Then, the wrathful, best demon, who was possessed of pride and was powerful, angrily hit Yama with a (missile called) śakti. Then Yama quickly took up the same śakti and with it powerfully struck (the demon) between his breasts. His entire body was distressed, and blood was coming (out) of his body.

12. Then the very lustrous and angry Yama held a very terrible unfailing staff and hit it on the body of that demon.

13. Yama, filled with anger, reduced the warrior, along with his horses, his chariot, his charioteer, his collection of missiles, to ashes.

14. Then, when that demon dropped like that, a demon, named Durdharṣa, with a lance in his hand, rushed at Yama to kill him.

15. Yama, with a śakti in his hand and extremely fearless, afflicted him, who approached him with a spike in his hand and who resembled the submarine fire, in the battle.

16-18a. That demon, seeing Yama, struck him with a lance only. Then Yama discharged a śakti in the battle. Suddenly burning the lance (thrown by the demon), which resembled a fiery iron-spear, it pierced the chest of the demon and went down to the ground. With his body shattered by the śakti, he fell down with his chariot.

18b-19a. Then another demon named Durmukha, who was very mighty, who had stretched his bow and who had held a sword and a shield, seated in his chariot only, went (i.e. rushed at) Yama.

19b-21. Seeing Yama, he struck him with many arrows in the battle. That god, jumping from the chariot, cut off his head with the ear-rings, and suddenly made him drop on the ground. The army of the demons, that escaped being killed, ran in the ten directions.

CHAPTER SEVENTYONE

The Second Namuci Slain

Vyāsa said:

1. Then another angry Namuci, seated in his chariot, struck the gods with arrows resembling serpents.

2. So in the war the gods, Siddhas. Kinnaras and snakes could not tolerate the force of the arrows from all sides.

3. Having got into the chariot to which (the horse) Uccaiḥśravas[1] was yoked, and which was driven by Mātali, Indra went to that very powerful demon.

4. Seeing Indra with his attendants in the war, the best of the demons then said to Indra:

5-6. "By killing an ordinary god there is no glory, nor it is pleasing. O Indra, there is no sufficient gain, nor victory. So everything will be everlasting when you are killed here. In heaven I shall obtain the kingdom of gods and happiness fit to be enjoyed."

7-8 Indra, of great lustre and conqueror of the enemies' cities, said to him: "Bravery merely by (uttering) words (i.e. merely in words) is easily available everywhere. O meanest demon, if you have great valour, show your power in the battle. I shall take you to the house of the Sun's son (i.e. of Yama)."

9. Hearing this, the greatest demon, possessing great lustre, got angry. He hit the best god with five sharp arrows.

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1. Uccaiḥśravā—Name of Indra's horse, produced at the churning of the ocean. It is regarded as the prototype and king of horses.

10. Indra quickly cut them off with five sharp-edged arrows. The very mighty two desiring (to acquire) kingdom fought with each other.

11. They (rushed at) each other with great speed, and (each one) cut off (the other's) arrows with his own arrows. They also (hit) each other's bodies with arrows resembling a thunderbolt.

12-13a. The two greatly performed a very unprecedented feat in battle. Seeing their very rare dexterity, taking aim with the arrow, holding and despatching (a missile) gods and hosts of demons became amazed.

13b-15a. In the meanwhile the demon let loose illusions. There hundreds of arrows moved from all sides. Powerful Indra, again, with anger quickly raised his bow and hit him with arrows on all his limbs, burning them.

15b-16. Then with more than eight thousand arrows, they pierced and hit each other. They saw there in the battle, the sky compact with arrows.

17-18a. Many (hit) with the strokes of swords dropped down in thousands on the ground. The cruel Namuci demonstrated his illusory missile in the war which went on for a long time.

18b-20a. He created a dense darkness in the three worlds. Gods and hosts of demons could not see one another. In that dense darkness difficult to cross, no ray was seen issuing forth from the planets like the Sun, the Moon and the heavenly fires.

20b-21. In that battle, all gods and Indra also were quickly shattered with the demon's arrows (i.e. of the arrows discharged by the demon) resembling flames of fire. With their bodies pierced with the arrows (discharged by the demon) they fell on the ground.

22-23a. Other brave (gods) were defeated and went (i.e. ran) into the ten directions. Knowing his trick, Viṣṇu, who was worshipped by all gods, discharged a mild weapon, lustrous like a hundrd suns, in the sky.

23b-25. Seeing that it was retarded, he hit on the chest of the demon with a śakti having many bells. Full of agony he dropped down. Having regained consciousness after a long time,

the demon, who was filled with anger, went speedily to the best of gods and seized Airāvata[1]. Angrily he very much frightened Indra's elephant.

26. Seizing the elephant with Indra (on its back) he dropped him on the ground. Then Indra, who had gone to (i.e. fallen on) the ground was depressed for a moment.

27-28. The lord of the demons jumped and remained between the tusks of the elephant. To kill him, Indra cut off, with his sword, the head of the chief of the demon-troops, and caused him to fall on the ground. All gods were very much delighted, and Gandharvas sang charming music. Sages, who were pleased. praised the best god.

CHAPTER SEVENTYTWO

The Slaying of Madhu

Vyāsa said:

1-2. In the war, Madhu, the destroyer of the gods, mounted on a divine chariot, having a bow in his hand and with troops and full of great anger, went to Viṣṇu in front of the hosts of gods, and said (these) harsh words to him, the immutable lord:

3-5a. "O Nārāyaṇa, how do you not know here the laws of war? Using a foul means to kill (the demons) unjustly, you will not shine. Due to this sin, and due to not doing (proper) activity, gods would perish. I shall have another creation. Here I shall just kill you with the hosts of gods."

5b-9. Speaking thus, and taking a bow he struck the lord with arrows. Viṣṇu cut them off with arrows, powerful like the thunderbolt; and then struck Madhu with many arrows (sent) into all his limbs. The demon got himself screened with illusion. The best gods, and those Rudras and others who were brave, and other gods possessing strength, and goddesses of various kinds endowed with weapons and vehicles, generals, chiefs of

1. Airāvata—Name of Indra's elephant.

Gaṇas, gods like the chief of the worlds, Śiva and Viṣṇu, others like the planets—all together fought with him. Due to Madhu's trickery all gods fled away at that time.

10. (Struck) with showers of swords and śaktis in front of and behind them, the gods being hurt by weapons suddenly fell on the ground.

11. In the meanwhile, Viṣṇu, taking his (disc known as) Sudarśana[1], killed in the battle, the demons (who had) through illusion (turned themselves into) gods.

12. He cut off their heads in thousands; the lord of gods struck down the demons (who had taken up) the forms of gods.

13-14a. In the same way, the lord caused the demons to flee away from the battle (-field). Seeing him all sages and gods were amazed. Gods and hosts of sages spoke (i.e. whispered) into one another's ear:

14b-15a. "This Viṣṇu, the immutable lord, is always the only protector of gods. This god, witnessing everything, is the conqueror of the demons in every yuga."

15b-16. How does he (i.e. Madhu) kill all the gods? Here the end of the world[2] is taking place. In the meanwhile, at a distance Madhu employed his illusion. Taking the form of Hara (Śiva), he said to the immutable Viṣṇu:

17-18. "O sinner, today what merit, fame, glory and (other) excellence (will) you (get) by killing the gods all round in the presence of the demons? Due to your great madness you do not know your own (individuals) and others. Therefore, (hitting you) with sharp arrows I shall take you to Yama's abode."

19. Saying so he struck Viṣṇu with fierce arrows in the battle. But Viṣṇu cut them off, (and) said (these) words:

20-21a. "O heroic demon, I know you to be brave Madhu in the lovely form of Hara, and doing an impious act and employing trickery. Having struck you down in the battle, I shall give (i.e. send) you to a fruitless world."

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1. Sudarśana—A circular weapon of Viṣṇu-Kṛṣṇa.

2. Kalpānta—Destruction of the world. Kalpa—a day of Brahmā or one thousand yugas, a period of four thousand three hundred and twenty millions of years of mortals, measuring the duration of the world.

21b-22. In the meanwhile he hit, with sharp arrows, the bull-bannered Śiva, having matted hair and seated upon a bull in the battle. At that time the fight between the god and the demon was great.

23-26. They pierced each other (with arrows) and there met one another. The immutable Viṣṇu cut off his bow with sharp horse-shoe-shaped arrows. Then he struck down the horse in the form of the bull. The demon, with a lance in his hand, rushed at the lord of the world. Then whirling the lance he struck the highest lord. With three arrows he (i.e. the lord) cut off the lance resembling the fire at the end of the world. Then the cruel, large-armed Madhu, who was greatly deceitful, took up the form of the goddess and having mounted upon a lion, went to Viṣṇu.

27-28a. He struck Viṣṇu with various kinds of arrows and said (these) words to him: "O best of gods, you have killed my lord in the battle. I shall kill you and the two sons Kārtikeya and Gaṇeśa."

28b-29a. With many arrows he (i.e. the lord) struck the demon, who was speaking thus. Bleeding, he fell down dead on the ground.

29b-30. Seeing his parents struck, the very powerful Kārtikeya bound by illusion, took up a śakti and went to fight with Viṣṇu. Then the creator (i.e. Brahmā) said these words to Kārtikeya who was harassed by delusion:

31. "See, your parents, observing the worlds, are moving in the intermediate region between the heaven and the earth, and are witnessing the war from a distance."

32-33a. Seeing that he has heard this, he vanished there only. Then the very proud brothers Dhundhu and Sundhu fell upon Garuḍa to kill Viṣṇu in the battle.

33b-34. Viṣṇu with his Nandaka sword cut off Dhundhu with a sword in his hand and Sundhu with a mace; and with his mace killed another (demon). The two, being wounded, dropped on the ground.

35-37. Then Madhu, screened with darkness, quickly disappeared. Through his illusion he dropped a hundred mountains on (the body of) Viṣṇu. Then in the battle, getting into the darkness, he cut off the mountains, and angrily cut off

his head with his (disc called) Sudarśana. Then gods like Brahmā and Śiva made him known as 'Madhusūdana' in the worlds.

CHAPTER SEVENTYTHREE

The Slaying of Vṛtra

Vyāsa said:

1. Then, Vṛtra, of great lustre and most distinguished of the demons, mounted upon an elephant, ran to Viṣṇu rich in (i.e. seated upon) an elephant.

2. In the great war, he, seated upon an elephant, pierced Vṛtra, coming to him, (piercing him) in all his limbs, with arrows like the destructive fire at the end of the world.

3-5. Then Vṛtra hit with an arrow the head of Indra. Due to that the mighty one shook. Then calming himself, and raising his bow, the powerful one showered with the shower of arrows (i.e. showered arrows) on the body of the demon. The very powerful one having cut them off, hit Indra, the lord of all gods, with arrows resembling serpents.

6-8. Thus with thousands of arrows they struck each other. The arrows in the battle of the two archers were of the same quality, were quick like the speed of mind, were strong like mountains, resembled the submarine fire in touch, and were moving in the sky and pierced (i.e. were capable of piercing) the spokes of the thunderbolt.

9-12. Thus, in this manner the battle lasted for days and nights. Indra struck the elephant (of the demon) with his own lance. Throwing (himself) on the ground, he quickly went to his chariot. Remaining in the chariot, he, with a śakti, quickly struck hard (the elephant called) Airāvaṇa of that lord (of gods), as (Indra would strike) a great mountain with the thunderbolt. That great elephant, with Indra (on his back), though (he was) trembling, looked splendid. Then Indra,

taking a śakti, pierced (with it) the demon in his chest; (then) he (i.e. the demon) fell on the chariot.

13-14. Regaining consciousness in a moment, and roaring, he struck Indra in the battle with an arrow. He (i.e. Indra) then swooned. Regaining consciousness, Indra struck him with hundreds of arrows. Struck with arrows resembling Indra's thunderbolt he was full of agony.

15-17. Then Vṛtra discharged a great lance on (the body of) the lord of gods. With (i.e. against) the demon's missile of (i.e. granted by) Śiva, Indra let loose the Vaiṣṇava missile. The missiles of the two resembling mass of fire, struck each other in the sky and discharged sparks of fire. Due to the touch of the sparks of fire the warriors of both the armies could not remain comfortably, as moths cannot stand in (front of) fire.

18. Being burnt, the warriors (in the army) of the gods and demons fell on the ground and ran into all directions. The battle (-field) became vacant then.

19. Seeing that his missile was retarded, the demon, filled with anger, discharged at Indra a missile made of a group of mountains.

20. In the battle, Indra cut off (that) group of mountains with volleys of arrows. The demon sent a Śaiva missile at the very mighty Indra.

21-22a. Crores of thousands chief beings, lions, demons, bears, wolves, tigers, great elephants, serpents—such and other creatures ran to the lord of gods.

22b-23a. Indra, the killer of the heroes of his enemy, cut them off, even before they reached him, with arrows with sharp horse-shoe-shaped heads, with crescent-shaped arrows, with lances and (other) arrows.

23b-24a. Then Vṛtra of mighty arms and brave, raised his bow and struck Indra with thousands of arrows resembling the thunderbolt.

24b-25a. Indra cut them off and also cut off his bow with arrows with sharp horse-shoe-shaped heads. That moment (only) he struck down on the ground his charioteer and his horses.

25b-26a. The best demon, having worshipped a thorny mace, struck it on the head of (Indra's) elephant. Due to swoon (caused by the stroke) the elephant dropped on the ground.

26b-27. The lord of all gods came to the ground with his mace. Then repeatedly a mace-fight took place between the two. There verily was the sound produced by the strokes of the maces of the two who were striking (each other).

28-29. Again and again they turned round and round. They (gave) very fearful strokes below and above and on (each other's) sides. Thus the fight between the two which caused fear to the visible and invisible worlds took place. Seeing (the fight) hosts of gods, Siddhas and demons were amazed.

30-31a. The two fighting heroes were in peril of death. Heroes among gods and demons were not at all able to see it. Śiva, Brahmā and others remained in the sky to see that wonder.

31b-33a. Due to 'hum' sound of (i.e. produced by) them and due to the sound produced by the strokes of their maces, a sound went up and up; surely such a sound is produced by the thunderbolt (only). When their maces were broken, their hands remained folded (into fists). Thus after half a watch their weapons fell down.

33b-35a. In the meanwhile, the two heroes, holding swords and shields, moved in the battle to fight against each other. Their swords, bodies and shields shone like lightning and meteors. The two were looked at with speed and wonder by all the worlds.

35b-37a. The multi-coloured shields of the two were cut off. Thus a fearful and great fight took place between the two. It was full of circular movements, use of disc and bow and dexterity. The fight between Vṛtra and Indra is like the fight of Vṛtra and Vāsava (only).

37b-40. In the battle, Indra, after jumping, rooted out Vṛtra's hair, and quickly and suddenly cut off his head. Cry of victory of (i.e. raised by) gods was there on all sides. Gods, with

their hearts expanded (i.e. rejoicing), worshipped Indra. The drums of gods were sounded, the bands of celestial nymphs danced. The Gandharvas sang songs; and the sages praised (Indra). The demons were afraid, and giving up their arms, ran in (various) directions.

CHAPTER SEVENTYFOUR

The Slaying of Tripura's Son

Vyāsa said:

1. The son of Tripura mounted upon a chariot to which four horses were yoked and which resembled the sun in lustre and said (these) words to the lord of the Gaṇas (i.e. Gaṇeśa):

2. "O lord of the Gaṇas, since your father killed my father, therefore, I shall today take your father to Yama's abode (i.e. shall kill him) with arrows."

3-6a. Then Gaṇeśa said to that son of Tripura: "Formerly your wicked father did a great sinful deed, detrimental to the gods. My father heard it. Knowing about your wicked father engaged in a sinful act, my father, with (i.e. using his) strength, killed him with an arrow. He has been emancipated from sin and delusion and is sent to Yama's abode. O demon, here, in a moment, I shall send you along the same path."

6b-7a. (The demon) struck with ten arrows resembling the fire at the end of the world, the lord of Gaṇas who spoke thus, and who was very intelligent among the gods.

7b-8. Then (Gaṇeśa) hit with force the demon with thousands of arrows, with arrows like the staff of Yama, with arrows with sharp horse-shoe-shaped heads, with heron-feathered arrows, and very sharp arrows resembling the fire of the thunderbolt.

9-10a. The pot-bellied (god, i.e. Gaṇeśa) adored by gods also cut off his arrows. He again struck him with force with arrows resembling a thunderbolt. With his entire body hurt with arrows, he fell down on the ground in a swoon.

10b-11. Then (the demons) Bhadra, Saubhadra, Bhīṣaṇa and Nirjarāntaka, taking their maces rushed at Gaṇeśa. They struck the lord of the Gaṇas simultaneously with the strokes of their maces.

12-14. Smartly he rendered useless the strokes of their maces and with his axe he hit Bhadraka on his head. Then he first struck down Nirjarāntaka with a sword. Heramba (i.e. Gaṇeśa) having struck down the four heads of the (demons') troops who resembled great mountains, also struck down other enemies.

15-16. Then the best demon, Tripura's son, regained consciousness, mounted upon his own chariot and struck the best god (i.e. Gaṇeśa) with crescent-shaped arrows, with arrows with sharp horse-shoe-shaped heads and with spears. The virtuous one cut them off, and again struck him with arrows.

17-18. With four arrows he struck down his horses, with one arrow he struck down his charioteer, and with arrows he struck down on the grounds the chiefs of the troops. The son of Tripura quickly went to another chariot and pierced the lord of the Gaṇas with arrows resembling the thunderbolt.

19-20. With his body moistened with blood, the son of Śiva (i.e. Gaṇeśa) whose terrible power was like that of Yama, and who was very angry, pierced him on his forehead with three arrows, between his breasts with seven arrows, on the region of his navel with four (arrows), and on the top of his penis with five (arrows).

21. With his entire body injured, the demon being extremely depressed (i.e. who fainted) fell on the chariot in the battle.

22. Then his wise charioteer took him away from the battle(-field). The brave Gaṇeśa, worshipped by the gods, never attacked one who had turned away from the battle.

23. (Tripura's son) regaining consciousness after a long time, said (these) words to his charioteer: "O charioteer, go (with me) to that timid Gaṇeśa, Śiva's son (remaining) in the battle-field".

24-25. Then the charioteer uttered these true, wholesome and soft words: "Who is able to bear the arrows of Śiva's son

in the battle? Therefore, O son of Prabhā, I brought you, who had fainted. Realizing this, you may now do what is proper."

26-27a. In the meanwhile the king had employed the best one i.e. Kavi (i.e. Śukra). The elephant regained consciousness with the employment of medicines etc. He made him hundred times more powerful and indicated (the means to) victory.

27b-29. Having first given him water consecrated with sacred hymns, he checked (i.e. healed) the wounds on his body. The elephant just with his tusks broke (i.e. would break) a great mountain. In the battle, that elephant, very difficult to vanquish, struck down hundreds of thousands of troops and their guardians. The demon, seated on his back, hit and struck down on the ground principal lords of gods with arrows resembling the fire at the end of the world.

30. Then gods of great might, fell down with their bodies covered with streams of blood after being struck with his arrows resembling the staff of Yama.

31. Whichever way the demon with (i.e. seated on) the elephant went, there he put up a terrible volley of (i.e. discharged his terrible) arrows.

32-34. Some (gods) were struck down by the elephant, others by the rider. By whirling them speedily certain gods were tormented. So (also) the chiefs of the hosts of gods, not at all afraid of fighting, struck him with his elephant with various weapons and missiles and many arrows. But those very mighty gods could not subdue that elephant.

35-36a. The elephant with his tusks and Tripura's son with his arrows quickly struck them down. Those gods who did not fall on the ground with their bodies split, being frightened, and afflicted with pain, sought the shelter of Gaṇeśa, who was fit to protect (them).

36b-39a. Seeing the havoc among gods, the brave Gaṇeśa struck him along with his elephant with arrows resembling the fire of the thunderbolt. He, along with his elephant whose speed was checked by an arrow, rose (to fight). Then the two (i.e. Gaṇeśa and Tripura's son) broke down each other with arrows only. Both the principal warriors, the god and the

demon, roaring and desiring to conquer each other had their entire bodies covered with blood.

39b-40. Then the elephant pierced the rat (the vehicle of Gaṇeśa) with his own tusks. The elephant (also) was attacked by the rat. Then there was a terrible battle between them. A wonderful fight with (i.e. among) the four (jointly) and separately, below and above, ensued.

41. The fight was noisy, fierce, and caused fear to all the worlds, in which fighting tusks with teeth and arrows with best arrows (took place).

42-43. In the war between gods and demons it was a terrible battle. The rat pierced the great, very mighty elephant. Seated on the backbone, (Gaṇeśa) again skilfully struck with his axe the mouth, chest and shoulder of the demon.

44-45. With his elephant he, vomitting blood, fell down on the ground. Sages and gods, saying, 'Well (done), well (done)', praised (Gaṇeśa). Here in the battle other (gods) struck the demons with infallible missiles, till the war giving victory (to one) of the two armies was not over.

CHAPTER SEVENTYFIVE

The Hymn of Victory at the End of War between Gods and Demons

Vyāsa said:

1. Having heard (those) words from (i.e. uttered by) the great god, all gods led by Indra, rushed, from all sides, to the hosts of the demons.

2. (There) came the great demon, Kumbha by name, who very much struck the king of the Yakṣas (i.e. Kubera) with a mace.

3. The lord of the Guhyakas (i.e. Kubera) hit him very strongly with the strokes of (his) mace. Then there was a fierce war between the two.

4-5. There was in the battle a great arrangement (of the soldiers) like a wheel, where the one that came forward was seized and killed. The attack was very fierce. A boring tool was used. The lord of wealth (i.e. Kubera) fought a great battle with him, and in the end struck the tool on the chest of that Kumbha.

6-7a. Then Kumbha, with his fangs broken, fell down on the ground. Then the very powerful Jambha, remaining in his chariot only struck the horse of Indra, and also Airāvaṇa with volleys of arrows.

7b-9. Indra struck the best demon with his thunderbolt only. Wet with blood he fell dead on the ground. Then with the (missile called) śakti, he pierced the four important chiefs—Araṇya, Sughora, Aghora and Ghora. Kārtikeya cleverly struck down each one of them.

10-11. (Indra's son) Jayanta subdued, with volleys of arrows, Saurabha, and also Samhrāda with a śakti in his hand, and Yamadaṇḍa and Narāntaka. Having hit them he struck them down, reducing their bodies to ashes. With the stroke of his sword, Kāla struck down Bābhrava.

12-14a. Mṛtyu, with śakti struck Aśva and Nigṛṇa in the battle. These very powerful seven—Bhadrabāhu, Mahābāhu, Sugandha, Gandha, Bhaurika, Vallika, and Bhīma — the leaders of the army, being burnt by Agni, fell down dead, with their bodies burnt in the battle, on the ground.

14b. Very courageous, brave, very powerful (demons) causing fear (even) to the brave, fell down on the ground, being bound by the noose of the noble Varuṇa.

15-17. The five demons named Turu, Tumburu, Durmedha, Sādhaka and Asādhaka were struck down by the mass of the Sun's rays. In the battle, Vāyu struck with his arrows demons led by the six viz. Krūra, Krauñca, Raṇa, Īsāna, Moda and Sammoda. Nairṛta with a mace struck down Bhīma on the ground.

18. Hundreds of demons, facing the gods, being killed in war, being frightened, fell in the battle struck by the lances of the Rudras.

19-20. Hundreds of mighty demons were struck in the

battle with the strokes of the arrows discharged by the Vasus, brave and encircled with rays, with hails from the clouds, and with very terrible strokes of the thunderbolt. Thousands (of demons) fell due to the strokes of the mace of Kubera.

21. The best of the demons were pierced with the thunderbolt of Indra. Similarly, struck with the śakti of Kārtikeya, innumerable (demons) fell down on the ground.

22. The principal (demons) fell (being hit) with the stroke of Gaṇeśa's axe. Due to the disc released from Viṣṇu's hand of a severe act, heads of important demons fell on the ground.

23-24. Śamana (i.e. Yama) with (the strokes of) his deadly staff struck down crores of thousands of demons. Kāla struck down the demons with (the strokes of) his śakti. Varuṇa in the same way, struck down others.

25. With the stroke of Takṣakas etc. and the Moon's chill Khara mounted on a horse was struck; and the noose (of Varuṇa) in the same way struck the elephants.

26. Then he destroyed the demons' elephant (by striking) with an iron beam on his temple. Thus with skill he struck down the horses and the elephants.

27-28a. Thus the very mighty Siddhas, Gandharvas and the celestial nymphs, and other deities along with the mothers and the chiefs of the Gaṇas, struck down the very fearful and destructive demons.

28b-29a. The gods struck down the demon with arrows, with strokes of swords, with spears, śaktis, hatchets, sticks, iron-beams and lances.

29b-31. When the demons were thus being destroyed, the very brave chief of the demons, their king, Hiraṇyākṣa, came there seated in a chariot which resembled the Sun's chariot, which was decorated with all jewels with which a chariot is decorated, which was made of gold, which was divine, which was adorned with bells and chowries, which was filled with banners and flags, which was beautiful and which was like Indra's chariot.

32-33a. He, who was invincible to the gods and the demons, struck with volleys of arrows the armies and the hero

struck down on the ground hundreds of thousands of elephants and chariots with horses.

33b-35. Thus the lord of the demons moving among all the hosts of gods sent down volleys of arrows resembling death. As an elephant shakes the lotus-pond, he gradually shook the armies of gods in the war. Due to the sharp falls and lion-like roars of the lord of demons (the gods) repeatedly and rapidly fell down on the ground.

36-40. He struck (Indra's son) Jayanta with ten arrows, Remanta with five, and Indra with fifteen arrows; (he struck) Citraratha with twenty arrows, Guha with twenty-five, Heramb (i.e. Gaṇeśa) with three, and Yama with forty arrows. In the same way he hit Kāla and Mṛtyu with both hands. He struck (Kubera) the lord of the Guhyakas and Vāyu with ten arrows each. With six and seven arrows he struck Rudras separately, He struck all the Vasus, Siddhas, Gandharvas and serpents with ten, eighteen arrows and the (other) gods with six arrows in the war.

41. The powerful gods, being distressed and frightened due to the stream of his vigour, his great power and due to the sight of his quick dexterity, were unable to retaliate.

42 The gods struck in the battle with arrows resembling the trident of Śiva and cutting the vitals, swooned and fell on the ground.

43-44a. (Even) the chief gods could not stand before him. Then the gods (thus) fully shaken and beaten (by Hiraṇyākṣa) went, along with Indra, to Viṣṇu the protector, to seek his succor.

44b-45a. In the meantime, Viṣṇu said to Garuḍa, the lord of the birds: "Now go, in front of (i.e. face) the demon in the battle."

45b-47a. He then immediately went speedily to destroy the demon. Having struck the chariot (of Viṣṇu) with arrows he checked his speed and then going in front of his chariot he said to the immutable Viṣṇu: "Having today killed you along with (other) gods, I shall fashion another creation."

47b-48a. Then Viṣṇu said these words to the roaring, superior demon: "O sinful one, if you are able to compete (with me), then (first) be settled in the battle."

48b-49. Then he struck Viṣṇu with hundreds of arrows. Without being ruffled, he cut (those) arrows resembling the staff of Yama. Again he (i.e. the demon) discharged thousands of arrows at him.

50. Having cut them off with arrows, Viṣṇu struck him with arrows, looking unavoidable due to their great weight and (resembling) the submarine fire in touch.

51-52a. The best demon was struck by Viṣṇu, with thousands of golden arrows that were piercing, sharp, moving in the sky, having the speed of the mind—as the missiles of Keśava were very quick—resembling cotton and hay.

52b-53. The angry, very strong, Hiraṇyākṣa, being distressed due to (his missiles) being interrupted, took, in the battle, a mountain and hit Viṣṇu (with) it. (But) Viṣṇu easily pounded it with (his) mace.

54. Thus he dropped a thousand mountains, but Viṣṇu the enemy of the demons, with the same dexterity, crushed them.

55. Again the best demon, with his mind full of anger, putting up thousands of arms, showered Viṣṇu with many very sharp arrows, śaktis, spears and axes etc.

56. The best god (i.e. Viṣṇu) cut those very missiles with very fierce, blazing arrows, causing fear to the demons.

57-59. He pierced him (i.e. Hiraṇyākṣa) on all his limbs with arrows resembling Śiva's trident. In the battle (which the lord of demons and the immutable Viṣṇu fought) the demon, being distressed, quickly ran and dropped an all-powerful, excellent, fierce śakti resembling the tongue of death, and having eight bells, on the large chest of Viṣṇu.

60. (With that) the best god (i.e. Viṣṇu) looked charming like a compact cloud accompanied by lightning. Then the demons, saying 'Well (done)' cried 'Be victorious.'

61. Then (Viṣṇu), the enemy of the demons, discharged his disc at the demons' army. Having cut off their heads, it came back to Viṣṇu (again).

62. He struck down the demon with the stroke of a śakti in the battle. Regaining consciousness after a long time, he struck Viṣṇu with a fiery arrow.

63. The angry Viṣṇu discharged the Kubera missile. Then he (i.e. Hiraṇyākṣa) discharged, in the battle, at Viṣṇu, the illusory missile, which was demonish and very fierce.

64. He, the brave one, also struck Viṣṇu with lions, tigers, buffaloes, and poisonous serpents.

65. Then Viṣṇu cut off, with his arrows, the streams of weapons and missiles (discharged by Hiraṇyākṣa) in the battle, and struck him with a spear.

66-67a. That moment only, he with his body wet with blood, dragged him and with three arrows the lord of the gods cut off his spear.

67b-68a. Viṣṇu, with ten arrows, cut off the chariot's fender along with the flag and banner and the umbrella, and also the charioteer.

68b-70. When the chief demon's chariot was struck down, he, the powerful one, jumped to another chariot, got into it and brought it in front (of Viṣṇu). Then a very fierce and thrilling battle took place between Hiraṇyākṣa and Viṣṇu and the great battle caused wonder among people. Then a battle with an attack and a counter-attack took place between the two.

71. A hundred divine years passed uninterruptedly in the battle (i.e. the battle continued without a break for a hundred divine years). Then, the very powerful demon grew (in size) like Vāmana.

72. Angrily he seized, with his mouth, the three worlds with the mobile and the immobile. Lifting the earth he entered the nether region.

73-74a. The remaining demons, fully pleased, entered that region after him. Then Viṣṇu, of a great lustre, knowing the great power of the demon, took the form of a boar to kill the demon.

74b-75. Taking up a hog's body (i.e. form) Viṣṇu quickly entered (the nether region) after him. Going to the root of the earth, and seeing it having gone to the nether region, he held the earth, the support of the people, on his two fangs.

76. When Viṣṇu was going, holding the earth, the lord of the demons came to him, hurting him boldly with (bad) words.

77. Viṣṇu, who had taken up the form of a hog, tolerated the bad words and angrily put the earth on a mountain in the water.

78-79a. Depositing his power into the earth, he made it steady. Then after that the demon-king who had stuck to it stood up, and full of great anger, struck Viṣṇu with a mace.

79b-80a. Viṣṇu (in the) hog (-form) avoided (the stroke of) the mace, as one, endowed with deep and abstract meditation, avoids death; and struck him (with his mace called) Kaumodakī.

80b-81. Then the very powerful Hiraṇyākṣa, full of anger, again struck the lord on his right arm, with a fist. Thus a great fight, in which the right and left hands were used, and the warriors were coming forward and going back, took place.

82-83a. They turned round, confused and imitated each other. Brahmā and other gods, remaining in the sky, watched the fight; and they said: "Well-being to the beings, gods and sages."

83b-84a. They said to Viṣṇu, the lord of gods who had taken up the form of a hog: "O god, do not play like a child. Kill him who is a source of trouble to the gods."

84b-87a. Then very lustrous Viṣṇu, who had taken up the form of an illusory hog, taking the consent of Brahmā and others threw the powerful disc, which resembled a thousand suns in lustre, which had a thousand spokes, which was very radiant, which was terrible and which was capable of killing the demon and which resembled the fire at the end of the world. That disc, released by Viṣṇu, reduced to ashes the very powerful Hiraṇyākṣa, when Brahmā and others were watching (i.e. in the presence of Brahmā and others).

87b-88. (Then) the disc came (back) to Viṣṇu. Then gods like Brahmā and others, and the regents of the quarters led by Indra seeing Viṣṇu's victory, arrived there, and praised him.

Gods said:

89. We salute Viṣṇu, who is the origin of the world, who is lhe lord of the gods and demons, who is the protector of the

worlds. We seek the shelter of him (i.e. Viṣṇu) from whose lotus-like navel, it is said, Brahmā was born.

90. Our salutation to you (O Viṣṇu) who had taken up the fish-form; our salutation to you, who had taken up the form of a tortoise; we salute you of the form of Nṛsiṃha; and also of the Vāmana-form.

91-92a. Our salutation to you who (in the incarnation as) Paraśurāma destroyed the kṣatriyas, and to Rāma, the destroyer of Rāvaṇa. Our salutation to (you) the killer of Pralamba; to Rāma; to Buddha; to the deluder of the demon; to the destroyer of mlecchas; to (the form) named Kalki; and (to you) who had taken up the form of a hog.

92b-93. In every yuga, you take up (different) forms for the good of the world and the destruction of the demons. Now you have killed the daring demon Hiraṇyākṣa, who easily conquered the important regents of the quarters led by Indra.

94. You have struck him down for the good of gods. O best of gods, be pleased. O god of gods, you, in the form of Brahmā, are the creator of this (whole world). You are the creator of this (whole) world.

95. You are also its protector. In every yuga, you also take up very lovely forms. Turning yourself into the destructive fire and (into the form of) Śiva, you yourself destroy the (whole) world at the time of (its) end.

96-97a. Therefore, you are the cause of the (whole) world; beyond you there is no life or absence of it. You alone are the past or the future or the present form called the mobile and immobile. The world does not shine forth without you.

97b-98. The form based on distinction between existence and non-existence or real and unreal depends upon you only. Therefore, O god, no one with an immature intellect, except the person devoted to your feet, is able to comprehend you (i.e. your true nature). Therefore, we are seeking the shelter of you, who are the protector.

Vyāsa said:

99-102. Then Viṣṇu, with his mind pleased, said to the gods: "Well-being to you, O gods, I am now pleased by this

hymn of praise. O gods, for him, who would devoutly and respectfully recite this hymn of praise of (my) victory, nothing is inaccessible in the three worlds. A man by narrating or listening to it obtains the fruit which is obtained by properly giving a hundred thousand cows. The daily narration of the account of the victory of the god of gods gives everything. There was no greater knowledge than this, nor will there be greater knowledge than this."

CHAPTER SEVENTYSIX

The Exposition of Merit

Sañjaya said:

1-2. O brāhmaṇa, I desire to hear correctly the condition of those demons who died in the war either while facing (the enemy) or while turning away from him. O preceptor, tell me whether these innumerable demons are there in the three worlds with the mobile and the immobile or have gone somewhere (else).

Vyāsa said:

3-5. Those excellent brave demons who died in the battle while facing (the enemy), obtained godhead and are eternally enjoying pleasures (in heaven) where there are golden palaces decorated with various jewels, where there are trees shining like gold and satisfying all desires, where there is an auspicious lake full of fragrant lotuses, waterlilies and white lotuses and other flowers, and also with the portions of curd, milk and ghee.

6. Being extremely handsome and always possessing fresh youth they rule there, and also on the earth.

7. Having thus obtained eight births, they become wealthy or heads or ministers with their bodies partly (seated) on the fore-quarters of elephants.

8. Those who turn away their faces in the battle, those who are cowardly and timid, and those who fight deceitfully, and those who hate gods and brāhmaṇas go to a fierce hell.

9. Those who strike another (i.e. the rival) soldier who is fallen, who has fainted, who is defeated, and the Mlecchas who use abusive language, go to hell.

10-11. They take away the deposits of others and actually turn away (from the battlefield). Mlecchas rob (people) at night in a wasted forest; they do rash acts; they are interested in eating everything; they are fools; and harm cows and brāhmaṇas. There are other Mlecchas who use abusive language, and are born as rogues.

12. Their language is Paiśācī, and there are no popular customs among them. They do not observe purity, do not practise penance, have no learning, nor do they offer oblations to their manes.

13-14. They do not give gifts, do not perform śrāddha etc.; they do not worship gods; they do not wait upon their parents or gods and ascetics, as a result of absence of (proper) knowledge. Therefore they do not (properly) clean (i.e. remove) the dirt from their bodies. They have a passion for their mother or sister or any other housewife.

15-16. They behave contrary to (the ways of) the world. Their behaviour is always unclean. The demons are born from the ejections of snakes and from (beings) living on mountains, and their religious merit is groundless. Those who hurt brāhmaṇas, women and children, meet with trouble after death.

17. These wicked ones who eat cows and who are delighted in eating prohibited things, go to (i.e. are born in) the species of insects, and become trees and ants.

18-19. These enemies of gods are not fit for (reciting) sacred hymns and (worshipping) deities. They look upon their elder brother as equal to them and as born with them. Their manners are rustic. They don whiskers. They are interested in eating corpses on the earth. If at all they perform a vow or a sacrifice it is (just) a rash act.

20. They are delighted in eating fish and flesh; they tell lies. They are always passionate, greedy and always full of anger and pride.

21. They are always interested in the excitement due to killing and binding someone. They are bad servants (or they have bad servants) ; they are pleased with bad people; they are delighted with foul smell.

22. They are not (interested) in gods, in wise men, in listening to religious (discourses), in (reciting) auspicious hymns of praise or sacred hymns, since they are undetermined in (religious) acts.

23. They (contract) many diseases and are full of anger. They have many types of dresses; on the earth these are the symbols of demons in the species of human beings.

24-25. They do not recognize the higher world, a preceptor and their own person or of someone else. They (simply) long for filling the womb (i.e. for copulation); they do not strive for a guest or elderly persons, or brāhmaṇas, and for a deity, for their son, family, friend or relative. They do not know (i.e. care for) giving a gift (even) in dream, and also food or clothes.

26. Since they preserve wealth they are Yakṣas in the form of men. Even at the time of the end of their life (i.e. when their life is endangered), they do not bestow wealth on the king.

27-30. Those Yakṣas remain in distress and carry burdens for others. Listen with concentrated mind to the characteristics, condemned by all people, of evil spirits, women and men, from me (i.e. as I tell you). They always are dirty and muddy, and without truth and purity. There are heaps of dirt on theit teeth, hair, clothes and bodies. They do not like to clean (even) once, their houses, seats, clothes etc. They do not see (i.e. enjoy) pleasures of (i.e. from) women, and quickly enter a forest. On the earth they are interested in eating residues of or left-over food and stinking (articles of food).

31. They like (to eat) food, to drink and to sleep in darkness. They are never calm, nor are their mouths pure.

32. These are said to be the characteristics of the evil spirits in hell. They do not know (what is) good or (what is) bad; also they do not know (who is) a friend, and (who is) an enemy, (what is) a virtue and (what is) a vice.

33. They do not, by their (very) nature, get inauspicious or auspicious places, an enemy, a friend and a neutral (one).

34. Those, who are regarded as (endowed with) intelligence, know them to be beasts living among men. Intentionally taking up many forms, they wander in vain on the earth.

35. They are men in the form of Yakṣas and are kept out of all (religious) rites. I shall tell (you) their divisions and characteristics (as seen) on the earth.

36-37. In accordance with their sins they are born in the mortal worlds. The wise call such a one, moving on a dirty ground and being polite (outwardly, but really) deceptive, a crow eating leavings of food etc. The (citizen of) Kukura is interested in eating what is prohibited and likes filthy (things).

38-39. He indulges in all secret (plans) and eats what ought and ought not to be eaten. On the earth they are born in the families of beast etc. They take dogs in their hands and eat food of (i.e. given by) the Mlecchas. They especially (eat the flesh) of pigs and other beasts fighting with their feet.

40-41a. They take delight in nourishing and eating inauspicious things condemnable due to filth. Due to their collecting a heap of wood and making fire on a mountain, they should always be known as Mlecchas, always causing fear to the kṣatriyas.

41b-43a. When people belonging to noble families give up right conduct and there is absence of purity, there are (born) Mlecchas and Dasyus. Other people are reduced to their condition due to their contact or due to eating their food or having copulation with their (i.e. the Mleccha) women.

43b-45a. (And) at that time all men are tormented by grief and diseases, have scarcity of food, they are confused and are always harassed by the king. At that time mortals, deprived of all (kinds of) purity are interested in falsehood. People do not listen to the Purāṇas and the sacred scriptures.

45b-46. They like wine and flesh; they are sinful; they eat everything and are very fierce. They are engaged in fearful practices and are always intent upon deception. The sons do not support their father, mother and preceptors also.

47-48a. The servants do not wait upon a virtuous master.

Certain women do not wait upon their husbands, their mothers-in-law or their (own) mothers. At that time, people are always in difficulty and there is a quarrel in every house.

48b-49. The kings are Mlecchas and are addicted to drinking, and also the ministers and the priests. Their offering is with (i.e. consists of) fish and flesh. They are heretics, as their charms are full of exertion. They are pre-eminent in sinews and good health.

50-53. By them—the wealthy and dull—the earth is pervaded. These foolish men, (living) in a forest or cities love one another, and they eat fish, flesh-food that is fit and that is not fit to be eaten. In the forest brāhmaṇas and others also eat things leading to sin, and even a devoted beast. All they are not reborn (i.e. live eternally in hell). All these men—the sinners—cause their manes to fall (into hell), and are certainly the evil spirits, demons and Guhyakas, who were gods before. These, pleased with modesty, are neither gods nor men.

Sañjaya said:

54. O lord, remove my doubt as to how these real (demons) realise their aim in human state (i.e. as human beings)?

Vyāsa said:

55. These goblins, demons and evil spirits born in the brāhmaṇa caste or other castes, do not give up their nature, (which they got) according to the sins that they had committed.

56. The demons who are born in the mortal world, are always eager to quarrel. The cheats, the wicked and the cruel (human beings) should be known as the demons on the earth.

57. Their gifts or worship of the deities always alarms the people on the earth. They obtain wealth in a cruel way and enjoy kingdom eternally.

58-59a. One might have victory, bravery etc., religious merit, and one's sin may perish. Thus someone obtains godhead in heaven with (i.e. by practising) severe penance on the earth, so also in heaven, in the world of the serpents and in Yama's abode.

59b-60. Having propitiated Viṣṇu (i.e. he worshipped Viṣṇu), Prahlāda was honoured by gods. Similarly the demon Andhaka praised Śiva and became a member of his assembly. The very mighty Bhṛṅgī became the chief of his (i.e. Śiva's) attendants only.

61. There are (the examples) of these and others. Bali will be Indra. O son, here or in the next world (the demons) always get a good position.

62. Certain best gods, born in the family of demons, cherish all their manes in hundreds and thousands.

63-65a. Even by one good, intelligent son the (entire) family is protected. Even one son, who is devoted to Viṣṇu, whose senses are curbed, who is religious-minded, and who is engaged in the worship of gods, would emancipate a crore of families. In the remaining Kaliyuga, when Dharma is perishing, (even) one religious-minded person protects in a country or in a city, the people (i.e. the citizens) or the family or (even) a village.

65b-66. There was (formerly) a great city of (i.e. inhabited by) brāhmaṇas, (and) named Medura. There (i.e. in that city) all the brāhmaṇas were always engaged in the prayer (offered thrice a day). They were interested in the recital of the Vedas, were wise, and honoured guests and brāhmaṇas.

67. They performed the rites like sacrifice, fire-rites, and observed vows. With determination they performed the six duties.[1] (Even) in a great difficulty they did not think of (committing) a sin.

68-69. The powerful ones practised the vow of the ancient sacrifice. Some time a learned brāhmaṇic sage, a householder, was fortunately offering ghee into fire to the accompaniment of sacred hymns. At that time he got an acute feeling to urinate.

70-71. Keeping his female servant to look after the fire, he went to urinate. But due to her inattention, the ghee was eaten by a dog. Then due to fear she filled the pot (of

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1. Ṣaṭkarma—The six duties enjoined on a brāhmaṇa. They are: teaching, learning, performing sacrifices, acting as a priest at sacrifices, giving and receiving gifts.

ghee) with her own urine. Then the brāhmaṇa, not noticing it, quickly offered it into fire.

72-73. Then in a moment he noticed a wonder (taking place) in the fire. There was actually a heap of gold, lustrous like gold (itself). Taking it with joy the brāhmaṇa had contact with (i.e. committed) a sin. With amazement he asked the female servant: "O dear one, tell me how this (has taken place)."

74. O brāhmaṇa, she gladly told him (the account) as it had taken place. Then everyday, at a fixed time, it (i.e. the gold would proceed to him.

75-76a. In his house there was prosperity that amazed people. Then in his city all the bad people having heard that (account) from one another, did the (same) sinful act through greed.

76b-77a. Due to great greed great sin also enters one's heart. Then due to the sin (and) due to fear (of it) and (at same time) through its attraction there was confusion of mind.

77b-78a. Due to the mass of sins the city itself was burnt. All the women and the men became wicked due to the power of the sin.

78b-79. (Even) an old man was ignorant; a brāhmaṇa (living) in that village did not pay attention to that affair. His virtuous wife, full of great grief, and tormented with the calamity (facing the city) told him what was going on in the city.

The brāhmaṇa-lady said:

80. O lord, seeing you full of grief I am pained. Please move to another village.

81-84. Then he, who knew the defects, smiled and said (these) words (to her): "O you blessed one, the fool, who lives by giving up good conduct leading to the highest good, is not born again (i.e. lives eternally in hell). These brāhmaṇas of bad conduct, will, due to great sin and desiring (to commit) great sin, go with their wives and dependents, to hell carrying the sin with them. In the end they will again come to this worldly existence; (but) there is no end to their sin. I alone,

due to having well preserved my religious merit, will remain here."

85. Then she said to him: "People will laugh at these words of (i.e. uttered by) you. Please do not utter them in front or before anyone else."

The brāhmaṇa said:

86. O dear one, if I shall go from here, that moment only the city, with its wealth and inhabitants, will go down.

87. The brāhmaṇa, having spoken like this, and being greatly pleased, collected his wealth and with her quickly went to another boundary (i.e. went out of the town).

88. Remaining there, she saw that the city remained as it was before. The good lady said to her husband: "(See) the city does not perish."

89. The excellent brāhmaṇa, having reflected and being greatly amazed, said to her: "Is it that there remains some thing (i.e. have we left something) outside our house?"

90. Having thought, she said to her husband: "In the hurry I have not brought the shoes; they remain there (only); (now) what shall I put on?"

91. Speaking thus to her husband the chaste lady returned after taking them. From the vicinity of her husband she saw that the city was afflicted.

92. Then the castes like that of the brāhmaṇa, the wicked citizens, being afflicted, remained in a fearful hell, from where there was no return (to the mortal world).

93. They miserably went to Yama's city. There is no requital for them. That which is foul-smelling is said to be unholy and so should be avoided.

94. He, who takes delight in eating as before, commits sin even today. The wise men should know him to be a jackal, given to stealing and moving at night.

95-96. A childish man not knowing all acts and ignorant of all deeds, void of (i.e. not following) conventional practices, is just a beast, as are camels, mongooses and others. A mischievous man causes disgust to men of his caste and is a coward in battles.

97-99a. A man always liking leavings of food etc. is described to be a dog by the wise. A man who is always engaged in stealing, who always deceives many friends, fights at the time of sexual union, who is always fickle by nature, who is always inconstant about eating, and who loves forests, is said to be an ape or a monkey.

99b-100a. That man who is a betrayer and who causes fear among people by his talk and thoughts is said to be a serpent.

100b-101a. He who is strong and assertive and who is always immodest, who likes stinking flesh and who is given to enjoyment is declared to be a lion-like man.

101b. By his sound only others like wolves are frightened and distressed.

102. Those men who are prudent are known to be elephants etc. In this order one should know (the characteristics) among (i.e. of) men.

103. We (i.e. I) shall (now) explain the characteristics of gods, well-settled in the form of (i.e. as) human beings.

104. A man (of divine nature) is always engaged in worshipping brāhmaṇas, gods, guests, preceptors, good men and ascetics and in penance, also in codes of laws and in right courses (of action). He is given to forbearance, he has overcome his anger, he speaks the truth, and has curbed his senses.

105. He is kind and dear to people, he is handsome and has a sweet voice. He is an orator, he is good at all jobs, he is deligent and very strong.

106-108. He is literate and learned, and knows the essential nature of music and dance. He is delighted in what ought to be done with reference to spiritual knowledge, and the tunes of all strings, also in all oblations, in the products of a cow, in vegetarian (food); also in substances fragrant due to their contact with nice (things) and in fresh and very charming (things); also in fragrant flowers, in all missiles, weapons and ornaments; also is delighted in giving gifts at the time of the rites performed on the Parvans.

109. His time passes with (i.e. in) acts like bathing, giving

gifts, in (practising) vows, sacrifices and worship of gods and recitations. No day would be idle.

110-112. This alone is the eternal conduct of men. The best sages have declared man's conduct to be like that of gods. But god is superior due to energy, (while) man is timid. God is always serious, (while) man is always soft (-hearted). Due to mutual laudation they have love for one another; there would be never such love for the demons.

113. Between gods and men, demons and evil spirits there is always love; there are great pleasure, affection, and good auspicious deeds for one another. There is mutual love between gods and men, between demons and evil spirits, among evil spirits, and between beasts.

114. Crows and others show affection or displeasure towards members of their own species. One should know their characteristics.

115. Thus one should, due to special religious merit, know what is dear and what is not, what is merit and what is not, and also what is eminence and what is not in particular species.

116. On the earth human couples of different castes (i.e. the husband and wife not belonging to the same caste), are not happy. One would always love one's own species in liberation or even in hell.

117. Due to very great religious merit one would get a (long) life; those that perform (deeds) leading to religious merit, are good. The sinful ones, also men (like) the demons and others perish.

118-119. In the Kṛtayuga there are many gods; there are neither demons nor other species. In the Tretāyuga they are a quarter (of the total number), in the Dvāparayuga the number is one half; in the intervening period between (the Dvāpara and) the Kali, there is a mixture. There was the Bhāratīya war that took place between gods and others.

120. All those warriors and armies of Duryodhana were demons and others, as also Karṇa and others, on the earth.

121. Bhīṣma is the chief of the Vasus, and Droṇa is the lordly divine sage. Aśvatthāman is actually Śiva; Viṣṇu was born in the Nanda-family.

122. The five Indras were born as Pāṇḍavas, and Vidura was Dharma (i.e. virtue) himself. Gāndhārī, Draupadī and Kuntī are goddesses on the earth.

123. In the Kaliyuga there are gods and demons, and the rest are human beings. The evil spirits, eating corpses and beasts will be born.

124. Their maid is crooked, always in distress and young. Due to love for couples, she always tells them about (good) conduct.

125. All those demons and others who are always interested in all (kinds of) sins, in quarrels and unjust deeds, go to hell.

Vaiśampāyana said:

126-128. Due to the wrong inclination of the demons heaven has no godhead. How (can one have) pleasures, happiness, health and (how can one) store power? How (can one have) kingdom, (long) life, fame, desirable power that is liked; how would morality and knowledge come about; how a prosperous, permanent (i.e. long) life come about? How again, O lord, would the acts of charity, learning, sacrifice come about? You please tell (i.e. explain) this to me, your reliable disciple.

Vyāsa said:

129. Due to the rashness of the demons, penance will certainly be there. Also vows, sacrifice and the like and affection for one's own kinsman would be there.

130. He, the restrained one, who is free from bad qualities, and who knows the truth about morality and sacred books, would have (i.e. has) the characteristics of a god.

131. O brāhmaṇa, he who performs acts as enjoined in the Purāṇas and sacred texts, in heaven or here, and himself does meritorious deeds, is capable of emancipating the earth.

132. He, who, especially on seeing the devotee of Viṣṇu, pleases and honours him, is free from all sins, and is capable of emancipating the earth.

133. That brāhmaṇa, who is always engaged in the six duties (laid down for a brāhmaṇa) and in the performance of all (kinds of) sacrifices, who always likes religious accounts, is capable of emancipating the earth.

134. Those men, who are traitors, who are ungrateful and who fail in their vows, who hate brāhmaṇas and gods, destroy the earth.

135. Those, who are interested in (i.e. addicted to) drinking, who are sinful, who engage themselves in (i.e. are addicted to) gambling, who are heretics and speak vile language, destroy the earth.

136. Those who are void of (i.e. do not perform) good deeds, who are always (causing) fear, and are fearless, who cause alarm to those who interpret the smṛtis and the sacred texts, destroy the earth.

137. Those men, who give up their own way of life and adopt a meaner one, who are engaged in reviling the elders, who hate (others), destroy the earth.

138-139. Those who prohibit a donor (from giving gifts), those who incite (others) to (commit) sin, those who trouble the poor and many other men (like them), who commit sins, having caused the men (related to them) to fall (into hell) destroy the earth.

140. To him, who listens to this account, which is charming, which is the most secret, and which is extremely beneficial, there is no bad state, no misery, no misfortune and no indigence on the earth.

141. He will have no birth amongst demons etc.; he will enjoy eternal pleasure in heaven; he will not have untimely death; and will not be touched by sin.

142. He becomes the chief of people on the earth, the lord of gods in heaven, and having enjoyed heaven kalpa after kalpa, he goes along the path to salvation.

CHAPTER SEVENTYSEVEN

The Vow of Saptamī in Houour of the Sun

Vaiśampāyana said:

1-3a. O lord, O best of brāhmaṇas, who is the one that daily appears in the sky? Who is he? What is his power? Where is the lord of heat (i.e. the Sun) born? What function does he do, as he is very much full of rays? He is fit to be always worshipped by all gods, best sages, Siddhas, Cāraṇas, demons and evil spirits, as well as by human beings like brāhmaṇas and others.

Vyāsa said:

3b-4a. (He) is a great lustre of Brahman, and has come out from Brahman's body. Know him to be actually full of Brahman and the giver of (the fruits of the four goals of human life viz.) righteousness, enjoyment, worldly prosperity and salvation.

4b-5a. He is a heap made of spotless rays, is very hot and extremely unbearable. Seeing him, people, tormented by his hot rays, fled away.

5b-6a. Then the oceans, the best small and big rivers etc. became dry ; creatures and sick people died.

6b-7. Then gods like Indra and others approached Brahmā. They told him this thing and Brahmā said to the gods: "O gods, he, the lord, is the first creator of the rays of light (giving) vitality (and is born) from Brahman's body.

8-10. He is actually full of great activity and has the Moon in his body. In the three worlds all the human race, along with the mobile and the immobile, and the gods effecting divine (things), all the viviparous, oviparous beings, insects and plants are protected by these two. We (i.e. I) cannot at all describe the power of this Sun. He has protected, created and nourished the worlds.

11. No one resembles him on account of his protecting all. Seeing whom (i.e. him) at the dawn, heap of sins is destroyed.

12-14a. The men of the brāhmaṇa caste and others obtain salvation after (i.e. by) propitaiating him. It is said that the

brāhmaṇas, who, knowing the Vedas, have their arms raised at the time of offering the three daily prayers, are very much honoured by gods. All brāhmaṇas, after having worshipped the goddess of the form of Sandhyā, remaining in his disc, obtain heaven and salvation.

14b-16. (Even) the leavings of food fallen on the ground are purified by his rays. One would obtain purity from sin by merely offering the three daily prayers. Those men, who, after seeing a cāṇḍāla, or a killer of cows, or a fallen person, or one suffering from leprosy or full of great sins or covered with (i.e. who has committed) minor sins, see the Sun, are purified (i.e. free) from a great sin[1].

17-19a. Merely by worshipping him one is free from all diseases. A man by worshipping the Sun never has blindness, poverty, misery or grief, here or in the next world. Gods like Viṣṇu, Śiva being invisible, are never seen in the world; they can be seen through meditation. This god is said to be one who is (always) seen."

The gods said:

19b-20. He may be pleased by propitiation; let there be waiting upon and worshippig him. (But) O Brahman, his very sight is like the fire at the time of the end of the world. All beings like men and others have been reduced to the state of death (i.e. are dead) on the earth.

21. Due to the power of his lustre, oceans and others have perished. (Even) we are unable to bear his (lustre), (then) how can other ordinary people bear it ?

22. Therefore, through your favour (i.e. do favour to us and) tell us the means by which people would devotedly worship the Sun.

23. Hearing (these) words of the gods, Brahmā went to the Sun. Having gone to him, he started praising him for the good of all the worlds.

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1. Mahāpātaka—The five great sins are: murder of a brāhmaṇa, drinking wine, stealing, having illicit relation with one's teacher's wife, and contact with those who eommit these sins.

24. "O god, you are the untainted eye of all the world. You are actually of the form of Brahman. You are like the fire at the end of the world, who cannot be easily looked at.

25. You always remain in all gods; Vāyu is your friend; food etc. in the body is disgested due to you; and also one's life would be (i.e. is) certainly due to you.

26. The creation and destruction (of the world) are due to you, O god; you alone are the lord of the world. Without you all the people would not live (even) for a day.

27. You are the lord, the saviour, the protector, the father and the mother of all the worlds including the mobile and the immobile. The world is sustained due to your favour.

28. O lord, among all gods, there is none like you. Everywhere you are present, the world is sustained by you alone.

29. You create form and smell; the sweetness in liquids is due to you. Thus the Sun, the lord of the universe, is the cause of the stability of everything.

30. O lord, you alone are the pious cause of all the auspicious sacred places and of sacrifices; you are the witness of all, and the mine of virtues.

31. You are omniscient; you are the cause of everything; you take away (everything); you are the protector (of everything); you are always striving. You destroy darkness, sins and diseases; and you remove poverty and misery.

32. You are a great relative in the next and this world; you are omniscient and see everything. Except you there is none who helps all the worlds."

The Sun said:

33. O grandsire, O highly intelligent one, the lord of the universe, the cause of everything, O Brahman, quickly speak what best I can do for you.

Brahmā said:

34. You are a very hot lustre, very difficult to be borne by people. O lord of gods, act in such a way that it (i.e. your lustre) becomes mild.

The Sun said:

35. O lord, I have crores and crores of strong rays, which (would) destroy the worlds; they do not do anything liked by people. So using (some) instrument, cut them off.

36-37. Then at the words of the Sun, Brahmā quickly called Viśvakarman, and (he), having fashioned a lathe of diamond, cut off the Sun's rays resembling the fire at the time of universal destruction. With them only he fashioned Viṣṇu's disc (called) Sudarśana.

38-39. (He also fashioned) the infallible staff of Yama, and the trident of Śiva, and the excellent sword of Kāla and the (missile called) śakti causing great delight, and also the excellent weapon of Caṇḍikā, and a lovely lance. That Viśvakarman himself quickly fashioned these at the order of Brahmā.

40-41. He also sharpened the other remaining (portion of) the Sun. Then due to the absence of any other means of his birth he was born from Aditi's womb (as the son) of the sage Kaśyapa, and so was known as Āditya. He moves on the border of the universe and goes round Meru's peak.

42. So also high up (in the sky), away from the earth at a distance of a lakh yojanas, the planets like the Moon etc. being ordained by Brahmā, move there.

43. The Sun, of twelve forms, moves for twelve months. All know that the Saṃkrānti[1] is due to his transition.

44. We (i.e. I) shall, O sage, (now) tell (you) all the fruit that is (obtained by one) on these (Saṃkrānti days). (The Saṃkrānti days) on which the Sun enters the Dhanu, Mithuna, Mīna and Kanyā (signs of the zodiac) are (called) Ṣaḍaśīti.

45. (That Saṃkrānti day on which he enters) the Vṛṣabha, Vṛścika, Kumbha and Siṃha (signs) is known as Viṣṇupadī. Know that the offerings to manes, gifts and worship of deities (performed on) these (days) are eternal (i.e. give an eternal fruit).

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1. Saṃkrānti—The passage of the Sun from one zodiacal sign to another. When the Sun passes through Karka or Makara, it is Ayana-Saṅkrānti, and when it passes through Meṣa and Tulā, it is Viśva-Saṅkrānti.

46. The fruit of (such offerings etc. given) on a Ṣaḍaśīti is thousands of times greater. The fruit (of such offerings given) on a Viṣṇupadī has a lakh-fold fruit and of that (given on) an ayana is a crore-fold.

47. That gift given on a Viṣṇupadī is said to be inexhaustible. I say that it remains with the giver birth after birth.

48. The body does not suffer from cold by giving a piece of cloth in the cold (season). The fruit of giving gold equal to one's own weight and of giving a bed is inexhaustible.

49. He, who, humbly gives a fully furnished bed to a brāhmaṇa, the chief of all castes, would get the position of a king.

50. Similarly by giving gold, water on the bank of a river and by giving oil and tāmbūla one would be a king on the earth.

51. By solemnly saluting a brāhmaṇa, the wealthy person would get eternally (the fruit of the salutation).

52-53. By gratifying the manes at the dawn of the fifteenth day of the dark half of Māgha, one (lives) eternally (in heaven). One (should) also give a cow having golden horns, shining with jewels, having silver hoofs and having big udders made of bell-metal. By giving this (cow) to the best of brāhmaṇas (a man) would become a sovereign king.

54-55. By giving food and ornaments one would become a king—the lord of a province. He, who would give a spotted cow with all the (necessary) articles, becomes free from the sin earned (i.e. committed) during (the past) seven births and would remain eternally in heaven. By giving dainty food to a brāhmaṇa he obtains heaven eternally.

56. Prosperity does not abandon him, who gives grains, cloth, servants, an abode, a seat to the best brāhmaṇa.

57. Whatever small or large gift is given (on these) and the day of the anniversary of a yuga[1] etc. is inexhaustible in the next world.

58. The worship of a deity, a hymn of praise, listening to a religious discourse purifies a person from all sins and he is honoured in the heaven.

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1. Yugādyā—The anniversary of the first day of a Yuga.

59-60. The third day of the bright half of Māgha is known as Manvantarī. All the gifts given on that day are said to be inexhaustible, (and bring to him) wealth, pleasures, kingdom, and residence in heaven for (even in) the next kalpa. Therefore gifts, worship of the good gives an endless fruit in the next world.

61. The Manvantarā occurs in Māgha. (Similarly) the seventh day of the bright half of Māgha is said to be the most auspicious day. It is preserved by the Purāṇas (i.e. declared to be auspicious).

62. (This) seventh day of the bright half of Māgha is (called) Koṭibhāskara. Having fasted on this (auspicious day) a man is liberated; there is no doubt about it.

63. This seventh day of the bright half of Māgha is comparable to the solar-eclipse (day). Bathing at dawn on that day gives a great fruit.

64-65. (One should recite the following hymn:) 'The seventh day (of Māgha) should destroy my sin committed in the (previous) seven births and also my disease and misery. (This) seventh day is the mother of all beings. O you (Saptamī) belonging to the Sun[1], you have come up on the seventh day, my salutation to you, O goddess (living) in the disc of the Sun.'

66-67. By offering an arka-leaf, a fragrant flower, a badari-fruit, keeping all these in a copper vessel with rice, and also a sacred thread with red lead, and offering a very auspicious respectful offering, all the sin committed during the (previous) seven births, perishes.

68. Till (then) he is troubled by (residence in) hells and sinful and painful diseases. He should eat pure food[2] made with rice exposed to the Sun.

69. And he should avoid flour, ginger and fruits or roots used as vegetables, a bud, spoilt leaves, plantains, and ghee (prepared from the milk) of a she-goat.

70. It should be free from lice, perfumes. He should avoid bath with hot water. At the time of the vow (in honour) of the Sun he should avoid all (fruits) having few seeds.

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1. Saptasapti—An epithet of the Sun.
2. Haviṣyānna—Food fit to be eaten during days of fast.

71. He, who is observing the vow, should not think of anything else except about righteousness. The vow (in honour) of the Sun is greatly meritorious, and is commended by the Purāṇas.

72 (A man who practises it) obtains eternally enjoyments like those of the Sun in the heaven for thousands and hundreds of crores of years.

73. (Enjoying in heaven) like this, and after the end of (his residence) in heaven he becomes a very prosperous king on the earth; (and) in the mortal world he again practises the vow (in honour) of the Sun due to his repeated practice (in) the former (births).

74. Then he himself obtains eternal happiness and enjoyments in the heaven; and he obtains (good) health and wealth due to the favour of the Sun.

75. That seventh day of the bright half of Māgha which falls on a Sunday is well known as Mahājayā; (the one falling on) any other (day) is known as Vijayā.

76. (The fruit of) Vijayā is a lakh crores, while that of a Mahājayā is endless. Even by (practising) one of these vows he is free from the bondage of birth (and death).

77. He who gives the best horse, gold, red cloth, grains out of love for the Sun, becomes the lord of heaven and earth in succession.

78-79. I shall tell you the difference among these. O brāhmaṇa, listen properly. He who gives an excellent horse adorned with best ornaments goes to (i.e. becomes the king of) the earth with (i.e. surrounded by) the seven seas and free from enemies.

80-81. The wise have laid down, as the present to a brāhmaṇa, sandal without a horse, but with a māṣa or two of gold adorned with (i.e. accompanied by) bulls; so also a pot decked with jewels and made of gold. Or by giving only gold he becomes a rich lord of the heaven.

82. He who gives red cloth and grains according to his capacity, becomes the lord of heaven and earth, and prosperity never forsakes him.

83. He becomes healthy, his mind is pleased, he conquers the evil beings and is valorous. As long as the Sun shines (i.e. eternally) he is honoured most.

84. He who practises the vow of the Māyāsaptamī as the twelfth in Māgha etc., enjoys desired fruit in this world, and is honoured by gods also.

85. A wise man, having duly practised the vow of Arkāṅga-saptamī (falling on a Sunday), becomes purified from sin, and having obtained the desired things in this world, would obtain salvation.

86. I shall tell (you) the distinctive mark (of this vow) and also the right (to be performed) in every month. Due to the propitiousness of this vow he is honoured by gods in heaven.

87. When the Uttarāyaṇa sets in, on a Sunday and on the male asterism in the bright half, one should receive the vow of Saptamī.

88. The wise say that Hasta, Maitra (i.e. Anurādhā), Puṣya, Śravas (i.e. Sravaṇa), Mṛga and Punarvasu are male asterisms.

89. It is said that one should eat only once on the fifth day, should eat only at night on the sixth day, should fast on the seventh day, and the fast would be broken on the eighth day.

90. He eats the tip of the Arka-tree, pure cowdung, good black pepper, water, fruit and root. At night he should eat, or should eat once a day according to the rules; or (should drink) milk or eat food anointed with ghee. These are told in order (to be the things which he should partake of). Doing (i.e. taking) them in this order and thus observing the vow of the Sun on the seventh day, he obtains the desired fruit.

91. Without touching them with his teeth, he should drink, with water, the tip of the Arka tree, a particular pair of small leaves from the branch of the Arka tree on the north-east of the village. He should also drink with water in a small quantity, without touching with his teeth, pure cowdung not fallen on the ground, holding it with the middle finger and the thumb. He should also drink with water and

without touching it with his teeth, an unbruised, old, big, dry, good black pepper. He should also drink water sacred to Viṣṇu, flowing from the roots of his fingers. Without touching it with his teeth, he should drink with water one of the fruits from among dates and coconuts. The food should be anointed with ghee and should be of the measure of a peacock's egg. The quantity of the ghee should be like that only.

92. When the Sun doubles his shadow, he should know it to be nakta. Nakta is eating at night.

93. He should first worship the deity with fruits, flowers etc. and sacred hymns. Then he should give gift of food according to the rules and proportion.

94. Then (follow) the meditation: He should meditate upon the Sun, especially at the time of worshipping him—the god—who is full of all (good) marks, who is adorned with all ornaments, who has two arms, whose complexion is red, who has held in his hand a red lotus, whose disc is lustrous, who remains in a large (quantity of) water, who is with his attendants, who is seated on a lotus, who is anointed with red sandal.

95-96. Then (he should recite) this sacred hymn: 'We make an offering to Bhāskara, possessing a thousand rays. We think of him. Let that Sun urge us on.'

97. This hymn is said to be very great (i.e. effective) and (when recited) on the seventh day brings victory. (He should worship the Sun) with Karavīra and Karañja flowers resembling the red saffron.

98-99. Then, particularly on the eighth day, the fast should be broken. The fast should be broken on the eighth day only and never on the ninth; (for) if the fast is broken on the ninth day he does not get the fruit of the vow. The fast should be broken in the afternoon, and (the food should be) without bitter, pungent or sour articles (of food).

100. He should carefully cleanse the rice, and avoid (blades of) grass or seeds etc. He should also avoid kidney-beans, beans, sesamum and ghee.

101. With devotion and according to his capacity he should feed the brāhmaṇas by giving them food with vegetarian sauces and drinks.

102-104. He should suitably distribute presents among the brāhmaṇas. He who observes this vow of Saptamī which gives unending fruit, which destroys all sins and increases wealth and (the number of) sons, and he, O best of brāhmaṇas, who, having observed it every month to please the Sun, devoutly breaks the fast, goes to the Sun's heaven. He would live in heaven for a crore of kalpas and then obtain the best position.

105. This alone, is the great secret told formerly by Śiva. By constantly listening to it, and by observing the vow, or by narrating it to the people, the fruit (that one gets) is the same.

CHAPTER SEVENTYEIGHT

The Pacification of the Sun

Vaiśampāyana said:

1. O revered sir, through your favour I have heard the purifying vow. I desire to hear another (vow) which is dear to the Sun.

Vyāsa said:

2. Skanda, saluting, with his head touching the ground, Śiva, seated comfortably on the Kailāsa-peak, said these words:

3. "I have heard in detail from you the vow called 'Arkāṅga'. O lord, I (now) desire to hear correctly about the fruit of the day etc."

The lord said:

4. A man who observes (this) vow should offer a respectful oblation with red flowers on Sunday. By eating only at night food fit to be eaten during days of fast, he is not deprived of heaven.

5. The highest lord, along with his attendants, is pleased with him, who performs all auspicious rites on the seventh day (which falls) on a Sunday only.

6. (Even) by observing the vow once on the seventh day (falling) on a Sunday, he gets the status of a brave man, as long as the Sun is (i.e. shines) in the sky.

7. The vow performed on the seventh day (falling) on a Sunday satisfies all desires, is auspicious, (gives) prosperity, destroys diseases, gives (i.e. takes one to) heaven and salvation and is beneficial.

8. On the auspicious seventh day with (i.e. falling on) a Sunday and Saṃkrānti day, all the worship or vow would become inexhaustible.

9. On a bright Sunday (a man should) worship the chief of planets. He should keep him (i.e. draw his figure) in a circle with an unwashed point, setting it out with energy.

10. Having meditated upon him, having two arms, seated on a red lotus, of a charming neck, dressed in red garments, adorned with red ornaments, he should drop in the north-eastern direction the flower held in both his hands, after having smelt it.

11. (He should recite the sacred hymn:) 'We make an offering to Āditya; we meditate upon Bhāskara. May Bhānu impel us.'

12-13. Then he should do the anointment according to the rite told by his preceptor. At the end of (i.e. after) anointment, (he should present) incense; after the incense (he should present) the lamp; after the lamp (he should make) an offering of eatables; then he should present water. Then he should mutter sacred hymns, do mudrās,[1] and salute (the deity).

14. The first mudrā is añjali, the other one is known as dhenukā. He who would worship the Sun would be absorbed into the Sun.

15. Due to the favour of that Sun, the (Brahmā's) skull clinging to my hand and the (sin due to) the murder of Brahman dropped on the bank (of the Ganges) at Vārāṇasī.

16. There is no greater deity than the Sun in the three worlds. Due to his favour I was absolved of the terrible sin.

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1. Mudrā—Name of certain positions of the fingers practised in devotion or religious worship.

Skanda said:

17. O lord, having heard (these) words from you I am amazed. There is no other deity like you. How (did you commit the sin of) the murder of Brahman?

18. (For) you are the chief among the wise; you are given to abstract meditation; you are the enjoyer, the imperishable and the immutable one. You alone are great among the gods; you have filled (every) form, and are a great deity.

19. You are omniscient, the giver of boons and the lord of all beings. How then, O lord, is there the possibility of a bad act and especially of anger in your case?

Śiva said:

20. O son, we, Brahmā, Viṣṇu and Śiva, getting separated in each yuga for the well-being of the worlds, do everything.

21. We have neither bondage nor salvation; we have nothing which ought to be done or which ought not to be done. But, for the protection of the worlds we move according to rules.

22. Every (form of ours) is great, removes obstacles and diseases, and accomplishes all objects.

23. This uncensured Sun, though one, divided himself into many (forms) due to difference in time. He shines month by month; and being one becomes (i.e. divides himself into) twelve (forms).

24-26. He is Mitra in the month of Mārgaśīrṣa. He is eternal Viṣṇu in the month of Pauṣa. He is Varuṇa in the month of Māgha; and he is Sūrya in the month of Phālguna. He would shine as Bhānu in the month of Caitra. He is called Tapana in Vaiśākha. He would shine as Indra in the month of Jyeṣṭha. He shines as Ravi in Āṣāḍha. He is Gabhasti in the month of Śrāvaṇa; similarly he is Yama in Bhādrapada. He is Hiraṇyaretas in Āśvina, and Divākara in Kārtika.

27. These are the twelve Ādityas said (to shine) in each month. They are of large forms, of great lustre and have the brilliance of the fire at the time of the end of the world.

28. He who recites this everyday, incurs no sin, nor does

he contract any disease; he does not suffer from poverty, nor from insult.

29. He obtains (i.e. lives in) heaven eternally; he gets, one by one, pleasures of heaven, kingdom and fame. I shall (now) tell the great sacred hymn, causing all happiness:

30-33. 'Om, (my) salutation to Āditya, having a thousand arms. (My) salutation to you, having lotus-like hands. (My) repeated salutation to Varuṇa. (My) salutation to Timiranāśa (i.e. the dispeller of darkness); (my) repeated salutations to Śrīsūrya. (My) salutation to Sahasrajihva (i.e. having a hundred tongues); (my) repeated salutation to Bhānu. You are Brahmā; you are Viṣṇu; you are Rudra. Salutation to you. You are the fire and the wind in all beings. Salutation to you. You are present in all beings. In this world of mobile and immobile there is nothing (that exists) without you. You are settled in all bodies.'

34-35. Repeating like this, he would obtain (i.e. satisfy), one by one, his desires like that for heavenly pleasures etc. Āditya, Bhāskara, Sūrya, Arka, Bhānu, Divākara, Suvarṃaretas, Mitra, Pūṣan and Tvaṣṭṛ—(these are) your ten (names). (The eleventh is) Svayambhū and the twelfth is said to be Timirāśa.

36. A man, who, after having purified himself, repeats these (twelve) names of the Sun, becomes free from all sins and diseases and gets the highest position.

37. I shall again tell (you something) else about the magnanimous Bhāskara, viz. the bodies called red, resembling blood (i.e. red), and like red led and tawny.

38-41a. O Skanda, listen to the principal names (of the Sun): Tapana, Tāpana, and Kartā, Hartā and Graheśvara; he is Lokasākṣī (i.e. observing the people in all the three worlds), Vyomādhipa (lord of the sky), Divākara, Agnigarbha, Mahāvipra, Svarga, Saptāśva-vāhana, Padmahasta, Tamobhedī, Ṛgveda, Yajus and Sāmaga. For him who would always devoutly remember Kālapriya, Puṇḍarīka, Mūlasthāna (the original place), sanctified by meditation, wherefrom can there be fear from disease?

41b-42a. O Skanda, listen carefully to (the sacred hymn) which removes sin and is auspicious. O you highly intelligent one, do not have the slightest doubt about Āditya.

42b-43. 'Om, salutation to Indra, salutation to Viṣṇu.' This should be repeated; a rite should be performed and so also the (three daily) prayers. This prayer pacifies everything, and removes all obstacles.

44. It would destroy all diseases like boils, small-pox etc., also jaundice etc., and those diseases which are terrible.

45-47. So also fever lasting for one day, three days or four days; so also leprosy, consumption, colic, and fever; so also stone in the bladder, strangury; so also (similar) other diseases. All those diseases like gout or diseases of the womb, so also great, serious, painful and tormenting diseases, disappear by the uttering of (the name of) Āditya.

48. 'O lord of gods, protect me from the diseases and fears due to the planets.' When (the names of) the Sun (are) recited all of them disappear.

49. I shall tell (you) the original sacred hymn of the magnanimous Sun, which fulfils all desires, which always gives enjoyments and salvation.

50. The sacred hymn is (like) this: 'Om Hrām, Hrīm, my salutation to the Sun.' Due to this sacred hymn, everything would certainly be obtained.

51-52a. Diseases never afflict him, nor would any undesirable (thing) come to him. A man, who takes the water from the sun-flower, gradually gets free from the disease by merely drinking it.

52b-53. (The sacred hymn) should not be given or told to those who are not devotees, who have no children or to the heretics and should be carefully recited. O son, the water from the sun-flower should be mixed with bitter oil and given for being smelt or for drinking.

54. (The man who uses it) is free from all diseases; and the original sacred hymn should be recited at the time of the daily prayer and at rites.

55. When it is recited, diseases and cruel planets perish (i.e. are ineffective). What is the use of many other sacred texts or very lengthy sacred hymns?

56. O child, this (hymn) is all-pacifying and brings about

all (desired) objects. It should not be given to an atheist, nor to one who censures gods and brāhmaṇas.

57-58. It should be given to him who is devoted to his preceptor; but should never be given to others. A man who, getting up in the morning, recites this, is free from all sins (even though) he has killed a cow or he is ungrateful. He, who would please the Sun, becomes one having good health, wealth, prosperity and success.

59-61a. There is no doubt about this. He, who would recite this hymn. once, twice or thrice everyday in the presence of (i.e. by attending upon) the Sun, would obtain the desired fruit. One desiring a daughter gets a daughter, one desiring knowledge gets it, and one desiring wealth gets wealth.

61b-63a. He who, of a pure conduct, would devoutly listen to it, is free from all sins and even goes to the Sun's heaven. If one would recite this sacred hymn at the time of the vow in honour of the Sun, or at the time of observing other vows and sacrifices, at auspicious and sacred places, it would be a crore times fruitful.

63b-65. To a brāhmaṇa who recites this in the presence of brāhmaṇas at the time of appeasing a planet, or at the time of meals or worship or meals served to brāhmaṇas, would have endless fruit. He, the very intelligent one, who recites or causes it to be recited in front of ascetics, brāhmaṇas or deities, is honoured in heaven.

CHAPTER SEVENTYNINE

The Story of Bhadreśvara

Vyāsa said:

1. In Madhya-deśa (lived) a supreme, sovereign king known as Bhadreśvara. He was pure due to many austerities and vows of many kinds.

2. He always worshipped the deities devoutly. White (spots of) leprosy appeared on his right hand.

3. Then (even) after being treated by physicians, the symptoms of the former (disease) were (still) noticed. Having invited principal brāhmaṇas and ministers he said (these) words (to them).

The king said:

4. O brāhmaṇas, there is a disease on my hand, which is unbearable and condemned by the people. Therefore I shall cast my body at a place which is an auspicious, great sacred place.

5-6a. O you heroes, O brāhmaṇas, who are conversant with religious merit, advise me who have no progeny, about my well-being here and in the next world, so that (I shall enjoy) welfare in the next world. So being, well-pleased, tell me, what you desire me to do.

The brāhmaṇas said:

6b-8a. When you, the intelligent and righteous one abandon this country the (whole) world and this kingdom are doomed. Therefore (please) do not speak (like this). We shall find out a remedy for it. O lord, propitiate the great god with sacred hymns (in honour) of the Sun.

The king said:

8b-10a. O best brāhmaṇas by which means should I please the Sun? O brāhmaṇas, due to this impure (disease viz.) leprosy, which is censured by people, I cannot present myself to the beings, and am condemned (by them). Why should I govern the kingdom? What would be (the fruit) of the propitiation?

The brāhmaṇas said:

10b-11a. By living here in your own kingdom, and by propitiating the Sun, you, being free from a terrible sin will obtain heaven and salvation.

11b-12a. Hearing this, the best king, having saluted the excellent brāhmaṇas, undertook the important propitiation of the Sun.

12b-14. Everyday he offered worship (to the Sun) with sacred hymns, offerings and anointments, with fruits of various

kinds, with respectful offerings, sacred rice grains, japā flowers, arka-leaves, and karavīra and karañjaka flowers, with red saffron and red lead, with flowers of the spring season, and leaves of fragrant plantain trees and their very charming fruits.

15. The king everyday offered respectful offering at the (root of the) audumbara tree to the Sun by facing him.

16-17a. His queens, concubines[1], all inmates of the harem, the guards with their wives, and the servants and others everyday offered respectful offering to the Sun.

17b-18a. They worshipped the Sun with hymns pacifying the Sun, with other very powerful hymns etc., and with original and other hymns.

18b-19a. They, being well-composed, observed the Sun's vow. The king gradually put on flesh and was free from the disease.

19b-20a. When the terrible disease was arrested, the king, controlling the entire world, observed the vow of worshipping (the Sun) at dawn.

20b-22a. In the same way, men, along with their wives, offered japā-flower, a banana, with bāṇa-flowers and leaves and other flowers, observed a fast (or) ate at night (only), and offered worship giving great merit and liked by all people, to the Sun.

22b-24a. In this way, Bhāskara (i.e. the Sun), worshipped by the three classes, became pleased, and having come to the king compassionately said (these) words to him: "For the good of all the citizens, ask, along with your followers, for a boon desired by you, which is in your mind."

The king said:

24b-25a. Since, O eye of all, you desire to grant a boon of my liking, let all of us have (residence in) heaven with you.

The Sun said:

25b-27. O magnanimous one, let your brāhmaṇa ministers and other brāhmaṇas, with their wives and attendants, all young

1. Bhogini—A woman, belonging to a king's harem, but not consecrated with him; a concubine of a king.

and pure (citizens) live, enjoying all pleasures with the divine trees, with fully equipped palaces (high) like trees, with ladies and excellent dances and songs, in my beautiful city.

28-29. After five kalpas[1] you will be the king in a Manu-age; and these your men, O king, and priests standing before you, and those men living in your country, will be learned and rich. Then obtaining a boon from me, you will easily obtain heaven.

30. Saying so the eye of the world vanished there only. Then king Bhadreśvara with the (inhabitants of his) city enjoyed in heaven.

31. There the yellow insects, along with their progeny etc. enjoyed great and wonderful pleasures on the divine tree.

32. In this way only, kings and brāhmaṇas of praiseworthy vows, and other castes like the kṣatriyas quickly went to the Sun's heaven.

33. Some desired wealth, others sons and wives, (others) desired happiness, heaven and sound health through the Sun's favour.

34. The man who, being pure, would recite this auspicious heap of merit, has all his sins destroyed, and is worshipped on the earth like Rudra.

35-37. He would be seeing everything, would be a granter of boons, and dear to Bhāskara (the Sun). A mortal, who is restrained, would obtain the desired fruit. He who daily listens (to the Sun's account) goes beyond all sins, and would be meritorious, rich and an orator in the Sun's assembly. This secret, very secret (vow) has been propagated by Bhāskara. It was narrated to Yama (by Bhāskara) and was narrated by Vyāsa on the earth.

1. Kalpa=A day of Brahmā=1000 yugas=432 million years of mortals.

CHAPTER EIGHTY

The Worship of the Moon

Vaiśampāyana said:

1. Due to your grace we have heard about the power of the lord of planets. O brāhmaṇa, (now) tell us about the means of (pacifying) the planets like the Sun etc.

2. Who are these Sun and others? How can they be pleased? How (can that which is) dear (to them be done)? (At which) time and (which) place is their sight auspicious or inauspicious?

Vyāsa said:

3. It is the planets etc. that experience the fruits of merit or sin. For the destruction (of the fruits) of the deeds of the world, they bring about what is auspicious and what is inauspicious.

4. The Sun should be known to be the destroyer of time among men and planets. He is powerful in curbing and favouring due to his sharpness and mildness.

5-6a. I (shall) tell (you) how he can be pleased as a planet. He who offers (oblations to him) with the sprouts (i.e. sticks of) udumbara and palāśa, by reciting the sacred original hymn: 'Ā Kṛṣṇena' for (his) pacification, (gets merit).

6b-7a. He should offer (the leaves) anointed with ghee for fulfilling his desire, for curing all diseases and for freedom from bondage due to a murder.

7b-9. With each sacred hymn he should offer (the oblation) a hundred times. He should present a white goat to a brāhmaṇa on a Sunday. He should feed the brāhmaṇas with lovely oblations (of food) intended for gods and manes, on the seventh or the fifteenth day of the bright fortnight. A sick person is free from his disease, and will not be troubled by the disease.

10-11a. In the universe, right from Brahman to a clump of grass, the Sun will be regarded as great, immortal being, (present) in the universe as well as in an atom till the deluge, due to his being the cause of the creation and maintenance (of the world).

11b-12a. He, who moves in the world, is present in the body of men at the time of the creation of life (in them). At the time of their death, he goes from the body with life (i.e. the vital breath).

12b-13a. In the head, the Moon, endowed with the sixteen digits is always (present). With his face bent down he always showers nectar into the body.

13b-14. Due to that the beings, having portions of these great beings, live. (The Moon) nourishes the crops on the earth and the immobile and the mobile. Due to these two i.e. the Sun and the Moon, the world is created and sustained.

15. Due to their propitiation auspicious and very valuable nourishment always follows. A pure person who obtains (their favour), would always accomplish all his undertakings.

16. The life of the mean man, who, through delusion, does not worship the Moon, diminishes, and he obtains (i.e. goes to) hell.

17. (A man should offer the following prayer to the Moon:) 'O spotless Moon, the prop of the digits, the gem on the head of Śiva, O lord of the world, my salutation to you on this second day.'

18. A man who, finding some other day (i.e. even on some other day than the second), offers a salutation to the Moon, would obtain the desired fruit.

19-20. (He should offer the following prayer:) 'O Moon, born from Atri's eyes[1], O you pleasing one, O you produced from the sea after its being churned, O you residing on Śiva's crest, my salutation to you. O you Moon of a divine form, the lord of the world, my salutation to you.' The wise ones know (this to be the sacred hymn to be recited) on a night of a bright or a dark half.

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1. Atrinetrodbhava—Atri, a celebrated sage and the author of many Vedic hymns, was one of the sons of Brahmā. While he was absorbed in meditation, the essence of Soma or the Moon trickled down from his eyes. The presiding deities of the quarters, at the command of Brahmā, gladly conceived the foetus, but could not bear it. So it shot out in the form of the Moon.

21. The sacred hymn to be recited is: 'Om hrām, hrīm, salutation to Soma.' It should be recited in the morning. He who would thus worship the Moon, or recite to others, or himself listen to (the account of Soma's worship), would be (living) in a nectar-like world birth after birth.

22. He, who, on this earth, praises or worships the Moon with (the recital of his) thousand names, obtains heaven eternally wherefrom rebirth is difficult.

23-24. Thus should be done the worship of Soma. Hearing the (account) without having jealousy for the rite, a wise man, putting the collection (of the materials for worship) in an auspicious brass vessel or a vessel of bell-metal full with curds and ghee—(putting) less or more according to his wealth even in a golden or silver vessel—should offer it to a brāhmaṇa having many sons.

25. His good fortune very much excels (even) nectar. Women and men never meet with misfortune.

26. (He should say:) 'I, desiring (good) form and good fortune, offer you the vessel full of curds. Give me good fortune and form residing in the vessel of bell metal.'

27-29. Without (any) prejudice a man should be given according to his capacity. Also new (piece of) cloth etc. should be given). For (obtaining) good form and fortune he should give food complete in all (respects) and a lovely tāmbūla, and garlands of flower etc. He, who thus makes a present to a brāhmaṇa in honour of the Moon, has a good form and good fortune in heaven or in the human world.

CHAPTER EIGHTYONE

The Birth of Bhauma and His Worship

Vaiśampāyana said:

1. I desire to hear correctly about the birth of Lohitāṅga (i.e. Mars), joy (due to it) among the people, his power, grandeur and lustre.

Vyāsa said:

2-4. Kujāta (lit. born of the Earth i.e. Mars) is a deity born from the portion of Hara and is the Earth's son. He is good and is endowed with vitality, is brave and powerful on the earth. The divine planet is sharp, cruel, of a reddish body and powerful. He is young, handsome, and he, the lord, is of the nature of a stroke of lightning. He has baked (i.e. tormented) the demons, the eaters of corpses and the enemies of gods and men, plants, beasts and birds according to his position (at their birth).

Vaiśampāyana said:

5-6. How was he born from Śiva? How was he born as the son of the Earth? How is this divine planet (so) cruel? I desire to know this. How can he always be propitiated in all the worlds? O preceptor, tell me, who have faith in you; (I want to hear it) from (your) mouth. There is no doubt about it.

Vyāsa said:

7. In the family of Hiraṇyākṣa, was born an intelligent demon, the destroyer of the gods, Andhaka by name and the king of the demons.

8. Due to Viṣṇu's boon only he became as valorous as Viṣṇu (himself). He himself vanquished one by one, all gods, enjoyers of sacrifices, like Indra and others.

9-10a. Then gods, having gone to Brahmā, said these words: "He has snatched away our kingdom, happiness and sacrifices. So please tell us the means of killing him; (please) do it."

10b-14a. Then Brahmā said (these words to the gods): "There is no means of his death, due to (his having obtained) a boon from Viṣṇu and due to his having drunk nectar. But I shall fashion Śraddhā (i.e. faith) accompanied by Kāma (i.e. desire) so that his status as a demon would be disgraced. Also Vicikitsā (i.e. Error) will surpass all women. His mind is not fixed except on Pārvatī (Goddess) Durgā. Then the lord of the world (i.e. Śiva), being angry, would deform him. Then giving up his demon-hood, he will be his attendant."

14b-15a. Saying so, the lord of the beings sent to him Śraddhā with Kāma, Vicikitsā (i.e. Error), Māyā (his magical power).

15b-16. Then, moving foolishly due to passion and intent upon finding a woman, he, due to (being influenced by) Error, did not notice (the difference between) his wife and other women. Then instigated by Māyā, he wandered in the three worlds.

17-18a. On the surface of the Himālaya, he saw an extremely beautiful gem of a woman (viz. Pārvatī). Seeing Pārvatī, the demon went under the influence of passion. Due to the loss of his understanding, he then desired to seize Durgā (i.e. Pārvatī).

18b-20a. Umā (i.e. Pārvatī) had taken the form of Koṭavī[1] (i.e. her naked form), and remained near the lord. He, the best demon, interested in seizing her being stupid due to passion and with his mind disturbed, did not give up (pursuing) Pārvatī, the mother.

20b-21. Then as a result of (her) meditation, her husband came there and met Pārvatī. Seeing him the lord of the demons went to his own abode. He made his soldiers ready and was eager to conquer Śiva.

22-23. He, the insensible one, (was), due to infatuation brought about by passion (eager) to take Pārvatī. Hearing this the gods, urged by Nandin, went to him, fought a fierce fight, fearful to the world. The preceptor of the demons brought back to life, the demons that died in the war.

24-26. All communicated this news (to Śiva) on Kailāsa. Then angrily Śiva said (these) words to Nandin: "O hero, at my behest, quickly go the abode of the demons, and in the assembly of the demon-king, and seizing forcibly that wicked Śukra[2] (the preceptor of the demons) with his hair, even when all the demons are watching, bring him, overcome with fear, to me in a moment".

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1. Koṭavī—An epithet of the goddess Durgā represented as naked.

2. Bhārgava—Name of Śukra, regent of planet Venus and preceptor of the Asuras.

27. Then that glorious lordly Nandin, urged by the lord of Pārvatī, seized that Śukra with his hair (and brought him) with force from the presence of the demons.

28. The demons struck him (i.e. Nandin) who was bringing Śukra, with weapons and arrows. They were not able to hurt the mighty Nandin.

29. Nandin, seizing him with his hair, and being glad, came with him in front of Śiva in the presence of gods.

30. Śiva, the lord, of a formidable form, and resembling death, angrily seized the preceptor of the demons, and swallowed him.

31. Then the angry and mighty lord of demons, surrounded by his entire army, ran there to Śiva with fierce weapons etc.

32. The angry gods and the Vidyādharas went (there) with great rage to fight with the demons.

33. In the meanwhile a terrible and fierce battle took place between the gods and demons which caused fear to all the worlds.

34. In the great war, the gods struck the demons with trusted weapons. The demons (also) struck the gods.

35. Desiring to conquer one another, they pierced (one another) with golden arrows resembling the thunderbolt and having jewels attached to their feathered parts.

36a. Their bodies and the sky shone very much with (those) lovely (arrows).

36b-37a. The best gods, the brave sons of Kaśyapa, struck with their stocks of unfailing missiles the demons and knocked them down.

37b-38a. In a moment all the gods destroyed with trusted weapons the great army of the demons that had pervaded the world and that was well covered over with power and weapons.

38b-39. The demon though raised for a long time, on (i.e. by) his trident, with great effort by Śiva himself did not perish. Then that Andhaka, of an humble mind, was made (by Śiva) his attendant named Bhṛṅgiriṭi, O brāhmaṇa.

40. Then speaking to the gods, Śiva vomitted Śukra. The foetus fell down on the ground, so he was known as Bhauma.

41. Śukra, having spoken to Śiva, gladly went to the demons. Thus Bhauma (i.e. Mars) is born as a portion of Śiva and from the Earth (also).

42. His worship should be done by those of pious vows on the fourth day (falling) on Tuesday, when his position at birth is not favourable, when he passes from one to another zodiacal sign, or has entered an undesirable zodiacial sign.

43-44a. Bhauma, with his figure drawn in a triangle or a circle, and being worshipped with red flowers and anointments, gives knowledge and wealth, sons, happiness and glory. What again do you want to hear?

Vyāsa said:

44b-46a. O disciples, I have told this religious account (of the vow) bringing about auspicious (fruits), hearing which a man is neither reborn nor does he die. It gives merit to the brāhmaṇas and should be practised by those who desire auspicious things. After being blessed go happily by my command.

Brahmā said:

46b-48. O son, having thus narrated, revered Vyāsa, the son of Satyavatī, giving his verdict about piety, left. O child, knowing the truth devoutly enjoy as you like by gladly singing (the glory of) Hari and advising people about right conduct and pleasing the lord of the worlds.

Pulastya said:

49. O king, Nārada, who was thus told, went to see the best sage Nārāyaṇa (i.e. Viṣṇu) in the hermitage of Badarikā.

CHAPTER EIGHTYTWO

The Worship of the Planets

Bhīṣma said:

1. I have heard about the worship of the Sun, the Moon and that of Mars also. (Please) now tell (me) about the worship of Budha (i.e. Mercury), the son of Soma (i.e. the Moon).

Pulastya said:

2. Budha or Saumya, the son of Candra (i.e. the Moon) and born from the womb of Tārā should be known as a cruel planet, giving auspicious and inauspicious things to men.

3. The orb of Budha is said to be arrow-shaped. One should fashion the circle, the powders having colours like green gems.

4-5. There he should worship him with sandal etc., flowers and lovely incense. He should also make presents according to the rules when he is unfavourable at the time of birth or while passing to another zodiacal sign. He should also give camphor, kidney beans, green piece of cloth, gems, and gold according to his capacity to please Bodhana.

6. (He should recite the hymn:) 'O son of Soma (i.e. the Moon), O you very intelligent one, O you who have mastered Vedas and Vedāṅgas, O you who remain among the planets, be always pleased with me.'

7. O great king, thus praising Budha, and being absorbed in devotion to him, one would satisfy all one's desires by the favour of the son of Soma (Budha or Mercury).

8. The worship of Guru (i.e. Jupiter) is prescribed on a circle on a slab (drawn with) very lovely powders of yellow colour effected well, O king.

9. He should worship him with yellow, fragrant flowers, pieces of cloth and gold. When he is unfavourable at the time of (one's) birth or badly placed while passing to another zodiacal sign, a man should give gifts according to his capacity.

10. For the removal of evils he should give to a brāhmaṇa two-portioned grams, yellow garment, and gold and (the gem) puṣyarāga.

11. (He should recite the hymn:) 'O Bṛhaspati, O preceptor of gods, O you well-versed in all branches of knowledge be pleased with this present and now be soft towards me.'

12. O lord of kings, when this is done, Guru (i.e. Jupiter) becomes favourable (to the man). A man has all his desires fulfilled by worshipping Guru.

13. O king, I shall now tell you (the procedure of) the worship of Bhārgava (or Śukra, i.e. Venus), by following which all the desires of men are properly satisfied.

14. The circle (i.e. the figure) for Śukra is said to be five-angled fashioned duly by a very intelligent person with white powders.

15. A man, full of faith, should devoutly worship Śukra with white sandal, (white) flowers and pieces of white cloth.

16. The present of silver according to one's capacity is also recommended. If the planet is unfavourable at the time of one's birth or when passing from a zodiacal sign, one should present a white horse (to a brāhmaṇa).

17. Rice, white garment, silver, sandal, fragrant camphor should be given as gift to a brāhmaṇa.

18. (He should recite the hymn:) 'O son of Bhṛgu, O magnanimous one, O priest of the demons, O you worshipped by all demons, be pleased with this gift.'

19. Reciting this sacred hymn one should give the presents as mentioned. O you descendant of Kuru, Śukra is quickly pleased with him.

20-21a. For the worship of Śanaiścara (i.e. Saturn) one should draw a circle (i.e. figure) resembling a human figure, with black powders and there should devoutly worship (the planet) with black sandal, (black) flowers, pieces of cloth of that kind (i.e. of black colour).

21b-22. Iron and (other) gifts should be given, also oil cakes and sesamum. The present for Saturn being unfavourable is a black cow and a black garment. One should also give according to one's capacity gold and sapphire.

23. (One should recite the hymn:) 'O Sun's son, O

glorious one, O son of Chāyā[1], O you very mighty one, O you having a downward look, O Śani, be pleased by means of these presents made by me.'

24. He, who, having thus devoutly pleased Śani would give the presents to a brāhmaṇa, has Śani favourable to him if he was unfavourable at his birth and while passing to other zodiacal sign.

25. In the case of the worship of Rāhu, the colour (of the objects) should be the same as in the case of Śani. It is recommended that the circle should be like the shape of the Sun and the worship (-procedure) would be the same like that in the case of the Sun's son (i.e. Śani).

26. The presents (in honour) of Rāhu are said to be gomeda,[2] mustard, sesamum, black beans, a buffalo, and a goat.

27. (He should recite the hymn:) 'O son of Siṃhikā, O lord of demons, O you who torment the Moon and the Sun, O you of a good vow, be pleased with this present, O you glorious one.'

28. One should draw a very lovely, flag-shaped, circle (i.e. figure) (for the worship) of Ketu. O king, the procedure of his worship and the colour of the objects presented should be known to be like that of Śani and the like.

29-30a. The present for Ketu is said to be the seven (kinds of) grains and gold. O king, if this is done, the two (i.e. Rāhu and Ketu) would be favourable to men, and would give wealth, sons, happiness and good fortune.

30b-32. The sacred hymn for Ravi i.e. the Sun is 'Ā Kṛṣṇa.' For the Moon it is 'Imām devāḥ...' For Mars it is 'Agnimūrdha' for muttering and also for worship. The hymn for Budha (i.e.

1. Chāyāputra—Chāyā is the name of a wife of the Sun. She was but a shadow or likeness of Saṃjñā, the wife of the Sun. Saṃjñā on one occasion wished to go to her father's house and asked her husband's permission; but he did not grant it. Determined to carry out her purpose, she created, by means of her superhuman power, a woman exactly like herself, who was, as it were, her own shadow and was therefore called Chāyā. She bore to the Sun three children—Sāvarṇi, Śani and a daughter Tapati.

2. Gomeda—A gem brought from the Himālaya and Indus, described as of four different colours—white, pale-yellow, red and dark-blue.

Mercury) is 'Udbudhyasva...' and for Guru (i.e. Jupiter) is 'Bṛhaspate...'. For Śukra (i.e. Venus) it is 'Annāt pari...'; for Śani (i.e. Saturn) it is 'Śanno devī...'; for Rāhu it is 'Kayā naḥ...' and for Ketu it is said to be 'Ketum..'.

33-34a These hymns are intended at the time of worshipping or muttering prayers. O best among men, when this is done, all planets, always become favourable to men and give them ample wealth.

34b-35. O great king, I have in due order told you everything. Hearing it—the essence of the meaning of all scriptures—a man reaches the presence of god. This is pure, it is the treasure of glory, it would be very dear to the manes.

36-38a. It leads to immortality among gods; it gives religious merit (even) to sinful men. He who recites this (account) leading to glory, he who devoutly listens to this or sees the worship of the enemy of Madhu, Mura and Naraka, he who gives the idea (about this) to people, is honoured for one kalpa in the heaven of Indra by Brahmā, Śiva and other lords of gods. He who everyday listens to this auspicious practice of sages, is free from all sins and is honoured in heaven.

38b-39. The (wise) recommend penance in Kṛta (-yuga); they recommend knowledge in Tretā; they say sacrifice (is important) in Dvāpara; and they recommend giving gifts alone in Kaliyuga. Of all the gifts this one viz. making all beings fearless is the best.

40-41. There is no greater gift than it. The revered lord said that for a śūdra the most important (thing) is giving a gift. By giving a gift all his desires are satisfied, and (merit due to) penance arises for him; it is auspicious, sacred, (giving a long) life, and destroys all sins.

42-43a. Here old accounts are narrated; descriptions of sacred places and śrāddha are given. The man, who listens to or would recite it becomes rich. Being free from all sins, he would obtain (i.e. reach) Viṣṇu with Lakṣmī.

43b-45. O great king, I have narrated to you this Purāṇa which is auspicious and which destroys great sins. This is very much honoured by Brahmā, Arka (i.e. the Sun) and Rudra, and the wise say that it should be listended to. O prince, I have

narrated this Sṛṣṭikhaṇḍa to you. It forms the beginning of the Purāṇa. This first or Pauṣkara Parvan (describes) the nine kinds of creation. A learned man who would recite this to brāhmaṇas or would listen to or recite this, would be happy in Brahmā's world for a full hundred crores of kalpas.